

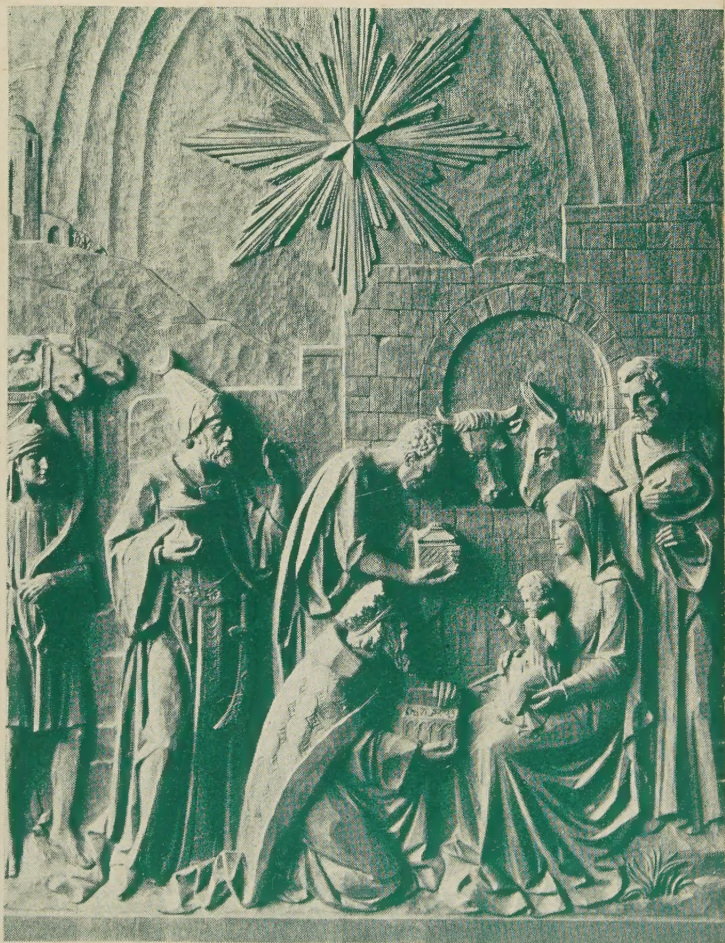


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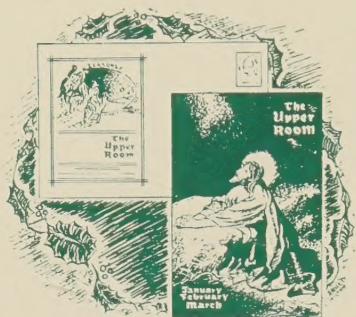
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Associate Editors

The EXPOSITOR

&

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THE WISDOM OF THE WISE MEN

HARRY W. STAVER



PROBABLY the most colorful incident in the Nativity narrative is the coming of the Wise Men. It has about it something of that air of eternal mystery which accompanies the Incarnation itself and at the same time something of that earthly glamour which keeps it within reach of our simpler human interest and understanding.

One of the Proverbs speaks this counsel, saying, "Walk with wise men and thou shalt be wise." To do that, in such measure as words will permit, is our purpose here. And the "wise men" with whom we would thus "walk" are the Wise Men of the Christmas story that we may mark their way and learn wherein their wisdom lies. On the basis of the record their wisdom is revealed in three things.

I

The wisdom of the Wise Men is disclosed in the Object of their Seeking. When we turn to the Gospel, we read that the Wise Men, having seen the Natal Star, set out in search of Him whom that Star signified. They journeyed to Jerusalem with its teeming life and temporal grandeurs, with its high priests and its Herods, for they thought to find the "King of the Jews" born in "David's royal city." But the "King" was not there.

Thus do many of the quests of life turn out. We follow the leading of some guiding star and lo, in the place where we think to find our "heart's desire," we find our heart's dismay. Just there the wisdom of the Wise Men stands us in stead. For they are not baffled by disappointment nor discouraged by delay. Neither can a temporary obstacle silence their inquiry nor cease their earnest seeking. They have faith beyond what seems to be the trail's end. And that faith is rewarded. For it came to pass, in the case of these ancient seers, that they learned of the little town of Bethlehem and the Babe who was cradled there in a lowly manger bed. And often I think, as I picture those Wise Men standing in the cattle shed of Christ's birth, that this is the wisdom of the Wise Men from the east, and of all wise men everywhere, that they are not confused by the circumstance nor deceived by God's doings because they have insight to discern the eternal even amidst the least indicative of earth's environment. They know the "King" wherever He may be, whether "wrapped in swaddling clothes

and lying in a manger" or stripped of His garments and hanging on a cross.

II

The wisdom of the Wise Men is disclosed in their Act of Worship. In the record we read that when they were come to the place of Christ's birth, "they saw the young child, and Mary his mother, and fell down and worshipped him." Wisdom always makes room for worship for Wisdom recognizes that no act is more vital, in its total effect, than the act of worship and none is more detrimental, in its ultimate issues, than the neglect of worship. "What greater calamity," writes Emerson, "Can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds and age is without honour. Society lives to trifles and when men die we do not mention them." Could the wisdom and worthwhileness of worship, aye and the necessity of it be more emphatically portrayed or uttered? Wisdom writes across all our folly the words of the Psalmist, "Be wise, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear and rejoice with trembling. Kiss the son, lest he be angry and ye perish from the way."

III

The wisdom of the Wise Men is disclosed in their Spirit of Giving. "Opening their treasures, they offered unto Him their gifts of gold, frankincense and myrrh." Giving is the soul of the Christmas Advent and the song of the Christmas Evangel. "God gave His only-begotten Son" and God's "only-begotten Son," even Christ the Saviour, "gave His life a ransom for many, even to as many as believe on His name." Wisdom has no company with niggardliness. It glories in generosity. It knows that true giving is the secret of all supreme living.

As the Wise Men revealed their wisdom in their seeking, in their worship and in their giving and came to an experience of great joy as a consequence, so may we, too, be star-led in our seeking, reverent and adoring in our worship, kingly in our giving, that we may know the "exceeding joy" which comes through such wisdom and such walking in their way.

CHRISTMAS IN OUR CHURCHES

WM. R. GLEN



CHRISTMAS is truly a wonderful season for our churches. No other season of the church year is so wonderful unless it be Easter. Our prayerful, penitential approach to the Day of Resurrection and our thoughtful observance of it, contrast somewhat with our happy approach to Christmas and our glad observance of the birth of Jesus. Yet, as wonderful a time as Christmas is, it may be made even more so, if its coming is well anticipated and wisely prepared for.

I was talking a short time ago to a maker of men's straw hats. It was in the winter and the place where the man was employed was very busy. I was reminded by him that winter is the busy season for the manufacturers of men's straw hats. Summer is the season when the stores sell them, summer is the season when men wear them, but winter is the time when they are made. The summer weather must be prepared for before it comes. If Christmas is to be all that it may be and should be it must be anticipated and prepared for in our churches.

I do not mean that we need to go back so many months in our special and definite preparation for Christmas as the straw-hat makers do in anticipating the summer time, but we may well begin our preparation for Christmas some weeks in advance. In doing this we shall be altogether in accord with what takes place outside our churches. By many signs and tokens we are apprized that Christmas is coming, and on all sides we are importuned to buy early, mail early, and in other ways anticipate its coming.

The entire month of December is not too much to give to the remembrance of Christmas. Worship services may center in Jesus, with special emphasis on incidents connected with His birth. Frequent references may be made in prayer, Scripture lesson, in music, and in sermon to the approach of Christmas. Material for use is so varied and abundant that one will not be embarrassed by a lack of it but by plenty.

Use the Christmas carols through the month of December. We seldom use them at other times, so give four or five Sundays to the singing of the beautiful songs and hymns of the Advent, of

which we have a great number. Interest and inspiration may be added to the singing of carols by commenting at times upon the author of a particular carol, the composer of the music, and the message that the words convey.

Create a fine atmosphere for Christmas by a series of sermons related to the Advent; "Christmas in Prophecy," "Christmas in Poetry," "Christmas in Music," "Christmas in Art," or a series based on some of the familiar hymns or famous paintings of the Advent; or a series based on the characters of some of the persons directly associated with the story of the nativity.

Anticipate Christmas and prepare the people of our churches for it by counseling and leading them to refresh their hearts and minds with the story of the birth of Jesus in the Scriptures. With the passing of the years Christmas has become embellished with many tales and legends, there has accrued much of myth and fancy; understood for what they are they may add to our enjoyment of the festival; yet after all it is the beautifully simple and sincere account of the Advent that we have in the Gospels of Matthew and Luke which constitutes our true knowledge of Christmas, and which is the inspiration of all that is genuinely noble and abiding in Christmas art, music, and story.

Let the approach to Christmas be such in spirit and manner as to prepare the hearts and minds of the people to enter anew into the deep spiritual meanings and implications of the birth of Jesus. In the rush and excitement of getting ready for Christmas in other ways—buying gifts, mailing cards, dispatching packages—let us keep to the forefront what gives meaning and worth to all this, and to every worthy thought and endeavor associated with the Christmas-tide.

When Christmas has been wisely anticipated, carefully and prayerfully prepared for, when a thoughtful and earnest spirit of expectancy has been created, then we shall be in position to climax the preparation with an observation of the Advent in sermon, song, story, and special feature, not only pleasing and joyous but spiritually satisfying and uplifting.



IS IT TOO LATE?

MARY A. PERKINS

THE Church today needs a Leo, a Chrysostom or an Ambrose, impelled by the might of God, his Master, with avid determination to unite all creeds, fearlessly to stand, courageously to lead, inspiringly to convince the world stunned by terrorism, atheism and paganism that man may survive on this earth *only* by practicing the principles of the Christian religion.

Do present day events portend the complete failure of the Christian Church or do they present a challenge unequalled in the history of the Church?

Let us face facts, Russia and Mexico have turned their backs on the Church; paganism is being taught again in Germany, which includes, at this time, Austria and Czechoslovakia. Who knows what will happen to Spain? It is indeed possible that in the future Japan, an unchristian nation, may unite with Russia and Germany, (Austria and Czechoslovakia) the so called christian nations will then have to take up the sword or bow to the domination of Godless dictators. When that time comes, will the nations which call themselves christian be able to present a united front, or will they find their strength bled, weakened and destroyed by the insidious work of missionaries from Godless countries within our midst?

For one minute visualize the world as it would be in contrast today if the Church, under inspired leadership, had exerted the same co-ordinated determination as a Stalin or a Hitler in the past nine years, drafting its full membership to action, replacing coercion with inspiration and substituting its doctrine of unselfishness, love, honesty and trust. Suppose the Church had worked to interest youth with the same zeal which Hitler has used in his cause. Suppose each Church member had been guided to spread the gospel of love as the citizens of other countries have been to spread the gospel of hate.

Thou shalt do no murder.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Thou shalt not steal.

Thou shalt not make unto thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and will visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto

thousands of them that love me and keep my commandments.

Thou shalt love thy neighbor as thyself.

These are called the Commandments of the Christian Faith, in reality they are laws by which civilization must abide if it is not to annihilate itself by self destruction.

There would be no sound of marching feet, no spending of billions of dollars for armaments in nations which had kept the sixth commandment.

Within our own nation with a population of one hundred and twenty million we find an approximate Church membership of fifty-four million five hundred thousand. These figures show less than half of the population of the United States as having any religious affiliation.

Within our own nation youth has raised the record of crime to an all time high. Strange prophets are preaching the Communistic doctrine of atheism, the pagan doctrine of Fascism, and are making more converts within a given time than the Christian Church.

Within our own nation, across the entire length and breadth of the country, reaching from ocean to ocean, the poor and destitute have become but pawns of dishonest politicians. Dishonesty has burrowed its way into the ranks of national leaders of business and government, into the home, and into the children of this land. Rank selfishness is rending the home life of the nation in sunder. Class hatred is preached by people in high office.

Do present day events portend the complete failure of the Christian Church or do they present a challenge unequalled in the history of the Church?

Science is working to relieve human suffering, to prolong life, and to save it. It is accomplishing these objectives, but science is also working to destroy life. Unfortunately it has made greater strides in the latter than in the former objectives. By its inventions science has put into the hand of man the power to annihilate mankind, to destroy civilization. Man drugged by his own might, drunk with his own power, has chosen the staggering path of persecution, terrorism, horror, mutilation, havoc and hate which if pursued will end in his own extinction.

Science, it must be remembered, has placed modern inventions at the disposal of the Church, the radio, the automobile, the express train, photography and the movies, each facilitating the spread of the gospel to all men and all nations.

The world's greatest thinkers, outstanding men in all nations and in all professions have been called upon to find a means of a lasting

peace, and each has failed.

Within this world is a potential Power of immeasurable magnitude, now latent, now abused, now lacking leadership, and now discarded, which if unleashed to its full strength would assure a lasting peace to all nations: that force is the Power of the Christian doctrine, if implanted in the conscience of individuals in the nations of the world.

You argue that it has been tried and has failed. No, it has not failed, the failure has been in the presentation of the doctrine to the people and in the unwillingness of the people to accept and practice the precepts of the Christian Faith. The power of God cannot fail. Man has failed in his man-made material world. God gave man a brain, the ability to think, wisdom, surely not for his destruction else why would He have created him? God created the brain, man in whose keep-

ing the brain was placed has made munitions which will destroy all that God has left in trust to man. Man in his selfish littleness has allowed himself to covet, to steal, to bribe and to chastise.

Is it too late for the Church to give peace to the world? Is it too late for the Church to put its house in order? Is it too late for the Church to take an account of stock? Is it too late to conscript an active army for God, armed with the doctrine of the Christian Faith? Is it too late to draft every denomination and sect which believes that there is a God, to form God's Army in every State and Nation, that the Stalins and the Hitlers may know there is a Church Universal?

Do present day events portend the failure of the Christian Church or do they present a challenge unequaled in the history of the Church?



READ THE BIBLE

C. IRVING BENSON

THE quiet daily reading of the Bible gradually forms within the mind a confidence in the goodwill of a Father God, a settled belief in right-doing, a power of resistance to sorrow and wrong-doing, and a steady faith in immortality which none of the events in life can destroy.

Somewhere in the house there is almost sure to be a Bible. Find it and blow the dust off it and read it. Try it! Read it for yourself. The only way to possess it is to read it. No man is uneducated who knows the Bible and no man is educated who is ignorant of its teaching.

The sheer, dazzling wonder of the Bible has been dulled by familiarity. It has come down to us through the centuries as the most precious thing in the world. It is a living thing, full of vitality and regenerating power. In it we have not one man's experience of God, but a whole people's through a thousand years, written by different hands over periods as long as from the Norman Conquest to the present time.

WHAT IS THE BIBLE ABOUT?

At first sight it looks like an assorted bundle of early Eastern literature, comprising documents of all shapes and sizes. But when we read them connectedly and receive the total impression of their content, we become aware that it is altogether unlike any other ancient books. Throughout its parts and portions it is occupied with one dominant subject. That subject is God, and God's

relation to men. The Bible is supremely concerned with questions which go down to the ground of our existence. Is there One living God? Is this Maker and Ruler of all things really just and holy and compassionate? Does He care for His creatures? Has He actually come into human history, to purify men and lift them into fellowship with Himself? Is there any life after death in store for each one of us and for our race? From first to last the Bible is dealing with these vital questions; and, for beings such as we are, nothing can be more momentous than the answers.

THE WORLD OF REALITY

The Bible looks out on the world of reality and fact, the world where men live and love, suffer and die. It looks out on the world as God made it, and is making it. It reaches back into grey antiquity, and forward to the golden future, setting the story of man against the majestic background of eternity. It contains every variety of thought from biting scepticism to death-defying faith. On its pages are impeachments of the beneficence of God more fierce than in any of the choruses of Swinburne and an agnosticism more ultimate than that of Omar. Yet here also are prayers with wings, songs of victory over death; confessions that lay bare the soul of man; pilgrim hymns, elegies portraying the majesty of God. Each writer has his own thought and style, but the whole is united in one passion, one hunger

for eternity. Here is a book that knows man and what is in his heart. Righteousness is its great word—righteousness in God demanding righteousness in man.

Why should a man read the Bible? Well, why should a man read any book? Obviously he reads it for what it has to say to him; and there is no other reason. What, then, does the Bible say? For answer, let me quote from Richard Green's "Short History of the English People." He is explaining the rapid diffusion of the Bible in Elizabethan times and in those of the early Stuarts—"The great problems of life and death whose obstinate questionings found no answer in the higher minds of Shakespeare's day pressed for an answer from the men who followed them." "The great problems of life and death" and "their obstinate questionings"—lay hold of that phrase, for there you have in a nutshell the subject matter of the Bible—not the problems and the questionings only, but solutions and answers as well.

WHERE DO WE GO FROM HERE?

A few years ago there was a familiar question on our lips—asked in a jest which was more earnest than it seemed: "Where do we go from here? Well, where do we go from here? This strange enigmatic thing called life—what is it? What can it mean? We are descendants of countless generations that have come and gone: Where did they come from? Where did they go to? And now here am I—and you—for a little space: and our time is spent in a little trouble, a little happiness, a little pain, a little peace. Round about us our friends, one by one, disappear: and so in our time shall we. Over it all hangs a great mark of interrogation, the sign of the unanswered question. Life does not show its secret on its face: it is silent as the Sphinx. We know neither the port we sailed from nor the port to which we are bound. Here we are. Where do we go from here? This spectacle of good and evil, this long drama of desire and disillusion, this everlasting alternation of life and death—what does it all mean?

WHY WE ARE DISTURBED

What does the Bible say? The Bible declares that this world means God: that behind everything, working through everything is God. And what is God? God is a holy Power who through nature, through human history, through the secret business of one's private life, is offering Himself. The Bible declares that the very meaning of all that is most characteristic in human nature, our inability to live on the mere natural plane, the waves of moral fear that pass over us, and our capacity for tears—the explanation of all those things is, that we are not merely natural, that we are related to One whom we call God the Father; and that all our swayings and agitations are caused by our indefeasible relation to this Other, even as the agitations and swayings of the sea are caused by the pulling of the moon and of the sun and of the stars!

The Bible declares further that through all eternity God has been trying to help man. Trying, I say. For, according to the Bible, God made man free, and in making man free he made man free to resist. But all through history, and all through the ups and downs of a man's own career, God, says the Bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ; affirms that the heart which beat in the breast of Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of Him who made us; that we are here in this world to respond to the appeal of Christ's goodness to listen to what He says concerning things that lie beyond our knowledge. On the basis of all that, the Bible appeals to us to pass our days usefully, sharing with others our knowledge and love, ever looking towards another state of being in which we shall become in all perfection what in our best moments we strive to be.

PROGRESSIVE REVELATION

It always seems to me reasonable that if God can reveal Himself and make His purposes known—that He should do so. If God cannot reveal Himself, there the matter ends. But if God can make Himself known, and does not, that is altogether beyond my comprehension. The Bible is the record of God's progressive self-revelation—first, to the people of Israel, afterward to the world in Jesus Christ. It tells us not only what men have thought about God and what they have done for God, but what they have experienced of God. Thus, by bringing us into touch with men and women who have found God before us, it encourages us to believe that we can find God for ourselves and it tells us how to do so.

If there were no other reason for giving the Bible its central place, the fact that it makes us acquainted with Jesus would be reason enough. The Bible is the most direct and reliable source for our knowledge of Him. It tells us the story of His life. It gives the substance of His teaching. It presents us with a picture of His character. It records the influence which He exerted over those who first came under the spell of His personality. It shows us what He means for our thought of God. In Jesus we see the goal toward which the whole process of Old Testament revelation has been leading us.

THE BIBLE REVEALS US

The Bible reveals God to man and it also reveals man to himself. It shows us to ourselves as we really are—piercing through the outward covering to the heart. It lays bare our sins—exposes us—shows that what is wrong with us is lack of righteousness.

The positively uncanny thing about it is its perfect intimacy with the human soul. Other books come to us as strangers, they stand in the outer courts of the temple of life. But this enters boldly into the secret places, even into the holiest of all. There is nothing hidden from its light, noth-

ing withdrawn from its judgment. It applies the subtlest tests to character and conduct, and with authority condemns the wrong and approves the right. No man can read it with his soul and not find how great and searching is its power. Nothing escapes it. It reaches up to a man's highest aspiration and down to his meanest purpose. This is what Coleridge means when he says that it finds him.

The greatest thing the Bible does is to make us wise unto salvation. Nature in all the blossoming loveliness of spring and the many-splendored, singing glory of summer has no answer to the question "What must I do to be saved?" Only the Bible tells us that the Creator is also the Redeemer—that He delighteth in mercy—that He

can forgive and restore. In the Bible alone does God draw near to us in Jesus Christ and declare to us in Him His will for our salvation.

CONFIDENCE OF MIND

The difference Bible reading makes is that it gradually forms within the mind a confidence in the goodwill of a Father God; a settled belief in right doing; a power of resistance to sorrow and wrong doing; and a quiet faith in immortality which none of the events in life can destroy.

Read it, I say, listen to its words, many-toned and melting, knowing that a book which grew out of a lofty spiritual life, if obeyed, will produce in us the kind of life which produced it. We shall know it is inspired because it inspires.



A SQUARE PEG

RAYMOND HUNTER BROWN

"MY CHURCH has an inferiority complex," said a friend to me one day in reply to an inquiry as to how he and the new appointment were progressing. He had just moved from theological school to his first charge, and although he accepted it, he did feel "too big" for that church. What could he accomplish for God way out there in the country with such people as he had for his congregation, was a frequent comment to his confidants.

He had been well-trained. A first grade college had conferred on him the bachelor of arts degree, and a modern theological seminary had recognized his ability with a bachelor of divinity sheepskin. As far as preparations were concerned, of course "he knew how to run a church of the right kind." But to touch such people in the field where he had been commissioned to go, where arduous labors befell him—well, all that could be said was that there was a gulf that separated the shepherd and the sheep. It seemed almost impassible.

To the small congregation it was quite plain that something was wrong. Their beautiful little church was the product of hearts and minds and labors dedicated to the revealing of God to the people of that community. Unfatigued energies, arduous labors, worries and struggles had built that edifice. It was once prosperous, and like the north star had guided the destinies of men, who took the upward glance for their course in faith. Now it was fast becoming a memory of what men once tried to do there. Prosperity led many of its devotees away to urban centers of activity. A "more reasonable" man was secured because they could not support what they used to enjoy. The successor was a young student, brilliant in mind, but lean and thin in soul ex-

perience. Self preceded sacrifice, and superiority precluded service.

The problems that confronted my friend were overwhelming. Although learned and academic, he was unable to grasp the situation. He specialized on brilliant philosophical and magnificent literary messages, fit only for university students. Theological school had instructed him to maintain a progressive church of half a thousand. But here was something vastly different. It was one-tenth of a thousand, with limited abilities and elementary learning.

In school he had heard the best minds proclaim truth from great national shrines. His cultural and social life had developed under the atmosphere of enriching experiences. His ideals were thus formed, and thus did he dream of the day when he, himself, would join the ranks of these realities. But a church in the country—what a contrast to his training. He could not quickly adjust his spirit, his learning, his personality to the new situation. Rather than go down in defeat, he built up a vast barrier of superiority that protected him from despair. How true time would be his teacher, and patience the church's virtue.

True it was that the church's leadership had declined to almost nil. Laymen could not pray. Their teachings circumscribed narrow experiences. Efforts were dull and discouraging. Defects were drawn in clear lines, and the spirit of the remaining remnants of the church became inextricably interwoven into attitudes of defeat. What they needed was hopeful encouragement. Did not the master begin His church with a small group? These disciples had loyalty, but leadership was lacking.

Throughout the entire Christian church people need words of encouragement. Dale Carnegie in

his world-renowned, recent publication, "How to Win Friends," says that it is amazing what words of praise will accomplish. Not false and fanciful, but true and earnest words of commendation will lift us out of our lethargy to heights of hopefulness. The Christian shepherd leads his flock, not drives them. He must accept them where they are and lead them to what they ought to be, difficult and dangerous the task!

A study of the life of the Palestinean shepherd reveals that love for his flock is his ideal. How such love would remake and remold the spirit of our churches! To love people in spite of their faults. Love them for what they want to be, yet just can't make the grade. Love them for trying in ignorance and yet failing. Love them, not for what they are, but for their potentialities, and for what they may become someday. The Christian religion is a spirit of love. Affection must dominate every motive and act. Love will succeed when everything else fails. Dr. Moffatt's version of First Corinthians thirteen could well be our creed: "Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Carl Sandburg expressed this thought so persuasively when he wrote, "I love you for what you are, but I love you yet more for what you are going to be. I love you not so much for your realities as for your ideals. I pray for your desires that they may be greater, rather than for your satisfaction, which may be so hazardously little . . . Not always shall you be what you are now . . . You are going forward toward something great. I am on the way with you and therefore I love you."

Love will convert that superiority complex. It will change an inferiority complex. Love remakes, rebuilds, recasts, reconstructs all human and spiritual values. It most certainly is what Henry Drummond calls "the greatest thing in the world." For

"Love so amazing, so divine,
Demands my soul, my life, my all."
Love merges the superior and inferior com-

plexes into one great purpose—"to do the will of Christ." When love came into my friend's life, he said, "Come on, let *us* share these labors together." He began to think of what Jesus did in the days of His flesh.

How He took those disciples with all their prejudices, greed, selfishness, ignorant, ill-trained and awkward, and through His love changed their personalities and souls. Even one betrayed him in a most needful time, while another denied Him in a critical hour. Weak but simply believing in Him, this Master of men knew human frailties and weaknesses, so he encouraged them. He saw what they might become!

His love lavishly fell on every type: stiffnecked Scribes, platitudinous-principled Pharisees, adulterous and undisciplined humans, grasping and greedy money-changers, unreasonable Roman militarists, irreligious priests and selfish tax-gatherers—my what a lot! He saw them not for what they *were*, but under love what they might *become*. Therein lay Jesus' claim to the centuries—love lasts on, for the greatest of all is love.

"Still speaking to the hearts of men—
Though shamed and crucified,
The Master of the Centuries,
Who will not be denied."

—Harry Kemp

What power His words contained. They enriched everyone who heard them. It renewed life once again and gave fresh hope: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom"; "Ye are the light of the world. A city set on a hill cannot be hid"; "Let your light shine before men"; "Ye are the salt of the earth."

No wonder they left their nets, their homes, their families, their duties, their faiths—everything. He made them all feel their worth. They were necessary in the building of this new Kingdom of love. Sincere motives must be recognized. He did this.

Nineteen centuries have attested His methods. Ephemeral "isms" have tried to disclaim them. But His methods of love, and respect for personality stand out pre-eminently as eternal verities—let lose in the world where none can stop His truth.



UNIFIED WORSHIP SERVICE

CHARLES A. WEED

SOME years ago, after reading Dr. Beaven's book, "Putting the Church on a Full Time Basis," the writer was convinced that the average church is wasting time, energy, and prestige as a result of the arrangement of the services held on Sunday morning.

It is quite generally recognized that the Church

School is a very important factor in the program of the church. Time was when the church officials frowned on efforts to teach the Bible in classes. Then at a later date Sunday Schools were considered beneficial for children, and perhaps for the women. But now the fact must be faced that unless adults as well as children systemati-

cally study the Scripture and its application to our modern every day life we can not hope to attain to the highest type of Christian civilization. In spite of the recognition of all this many adults still look upon the Sunday School as a children's organization, and thus miss much of the strength of character which they might have built into their lives.

On the other hand the morning worship service is looked upon as being intended to lift the soul from the drab existence of every day living, and bring it near to the throne of grace, that the individual may be thrilled with the Spirit of God. As a result he is to be drawn to a spiritual height from which he may see not only his own needs but also the needs of humanity around him, and become so consecrated to the work of the Master that he will go forth into life determined to give himself and all that he has in an effort to bring others into a satisfactory relation with the Father of Mankind. However many of the youth of the church attend the Church School. In this way they never come in contact with the devotional and inspirational life of the church. They seldom if ever see worship at its best. Is it any wonder that later in life when they consider themselves too old to attend the Sunday School they drift away from the church? Ministers and laymen alike have been wont to lay the blame on the educational institution attended, when down deep in his heart every well trained leader must know that the young people are lost because the church has not adequately trained them and given them a challenging program of procedure.

It is not our purpose here to claim that the churches using the unified service have reached utopia, nor that all the problems raised in the above paragraph can be solved by any single method, but in our own experience we feel that the adjustment of the service has gone far toward solving some of them.

In our own case, by a careful survey it was shown that a surprisingly large number of those who attended the Church School went home before the opening of the worship service. This included not only children, but several teachers and officers. Many adults, including deacons and trustees, came only for the worship service. The workers studied the situation and possible methods of procedure over a period of six months and then voted unanimously to favor a new type of service as suggested by the pastor. Next the Advisory Board of the church considered the matter and voted favorably. The matter had been timed so this action was taken just before the annual business meeting of the church. Here the matter was presented by the pastor and officially adopted on trial for a period of six months.

A glance at the accompanying program will show that it follows the Three Period Session

as used by Dr. Beaven.

At 10:00 o'clock the entire congregation assembles in the auditorium for worship. Thus the children learn to worship in the church. Just before the sermon the children of the Beginner's and Primary Departments move to the front of the church as the organ plays the opening bars of the hymn that is to follow. The pastor offers a prayer of consecration with the children, then, as the congregation rises to sing, the children pass to their class rooms where they have a period of stories and handwork. During the hymn following the sermon everyone moves to the proper study group without a break, singing as they go. In various parts of the auditorium there are officials who assist new worshipers in finding the proper place. Thus every one, old as well as young, is in the study period.

Almost without exception the children like this type of service. Many adults have expressed their joy at again being in study groups. The entire school has been graded for some time, the Keystone Graded Lessons are used in all except the adult classes. The Men's Bible Class has just completed a course in Bible History and is now studying the History of Christianity.

Results

First the children are learning to worship in the church, and now at the end of six months a great change can be seen in their attitude toward the church. 2. The attendance at the morning worship service has increased about fifty percent and there has been a decided increase in the loose collection in the morning offering. 3. The adults are again in study groups the number in classes being about twelve percent more than formerly. 4. The church interest is no longer divided, but a united effort is boosting a united program. 5. The present service lasts one hour and forty-five minutes and accomplishes more than could be done before in two hours and thirty minutes. The study period is actually longer than under the old plan, and the worship service has been enriched to meet the additional demands.

Unless the minister is willing to bear a great deal of the burden of planning and promoting, this type of service will not be a great success.

The staff of the Beginner's and Primary Departments has been enlarged so only the superintendents of those departments need be absent from the sermon every Sunday morning, the other workers taking turns during the sermon period and all being in their places during the study period. The superintendents are regular in their attendance at the evening worship services and also at the mid-week service, so they feel justified in giving up the morning sermons.

We sincerely recommend this type of unified service to churches having problems similar to ours.

Dear Editor:

These suggestions on the Unified Worship Service have grown out of our own experiences along this line. I first used the unified service in the Perry Baptist Church, Perry, Ohio, a number of years ago when I was pastor there.

THE PASTOR AND THE CHURCH SCHOOL

CHAS. L. KING

THE pastor of a small country church ventured suggestions which he felt would improve the church school. An officer in the church remarked, "We wish he would let the Sunday school alone. We did not employ him to run the Sunday school," the attitude of many church leaders on the relation of the pastor to the church school.

On the other hand, many pastors are only recent converts to the belief that the church school is the pastor's chief responsibility. Some who read this article will recall the time when the pastor did not so much as attend the sessions of the church school.

I. Church School An Opportunity

The church school offers the pastor opportunities he cannot find in any other organization inside or outside of his church.

1.—SOUL WINNING

As a field for a sane evangelism the church school has no rival. An analysis of last Sunday's attendance in one church school of which the writer is most familiar reveals attendance was 548. 236 of the number were under intermediate age, and, with few exceptions, not yet members of the church. There were not less than 250 people in last Sunday's church school, not members of the church. It is true that a majority of these have not yet reached what is regarded as church membership age. This fact makes the evangelistic opportunity all the greater. The pastor has the opportunity through his church school-workers and through his own efforts of directing the thinking and willing of the young lives Christward ere temptation and sin have done their deadly work.

2.—TRAINING FOR DISCIPLESHIP

The church school is the minister's opportunity not only for winning souls, but also for training them in the full meaning of Christian discipleship. Has the minister a more important task than this?

The present iniquities found in more than one sphere of our civilization—iniquities that, like a cancerous growth, are eating into the very vitals of our national life—will not be removed by thunderings from the pulpit or through the press. Those who hear and read the thunderings are for the most part beyond the age when radical changes in thought take place. The medium of attack must be through the minds and hearts of the young who, in quiet hours, under the leadership of teachers who see things through Christ's eye and feel things through Christ's heart, come

to know the will of Christ for life in all its relations. The church school offers possibilities for continuity and progress in teaching, both of which are essential if young lives are to come to a full understanding of the meaning of discipleship.

To be the pastor and teacher of teachers who have dedicated themselves to the task of making the present and oncoming generations disciples of Christ, pastor and teacher of young people themselves, is an opportunity that angels might crave.

II. Minister Using His Opportunity

How may the minister use the opportunity presented to him in the church school?

1.—RELIGIOUS EDUCATION COMMITTEE

In many churches the religious education committee is the most powerful committee in the church. This committee determines the educational policies and programs, and, to some extent, the personnel of every organization in the church. The head of this committee is in reality in control of the work of the whole church. More than one education committee has found itself, even when called to consider the work of other organizations, gravitating toward the work of the church school. This is as it should be, for what organization in the church ranks in importance with the organization that is training the future members of the church? The minister who has the work of the whole church upon his heart will not be willing for this committee to function without his direction.

2.—THE MINISTER'S READING

The minister cannot qualify for leadership of his educational committee without a never-ceasing study of the problems of the church school. In a recent ministers' meeting the subject for discussion was "A Minister and His Magazine." From the "American Mercury" to some of the most fundamental publications, and all kinds of magazines falling between the extremes were mentioned. There was one group of magazines not mentioned and that was the group representing the field of religious education. How long can a minister, who is not reading the literature of this field remain the leader of teachers who through their teacher-training courses and by their actual reading are coming to know the magazines of their fields and what plans and programs are being offered. A book like Munro's, "The Pastor and Religious Education," has opened the eyes of many ministers, and made them feel the necessity of study in this field.

3.—TRAINING CLASSES

Many pastors are finding that the teacher training class is an opportunity through which they can make a large contribution to the church school. A recent church bulletin announces that the pastor has just given thirty credits to those who had completed the course that he had taught. One would dare say that the teachers received more help from the pastor through this class than through any series of sermons ever heard from the pulpit. The pastor through this class is not only touching the lives of his teachers, but through these teachers the lives of the pupils in the church school.

Merle N. English, in an article, "*The Pastor and the Church School*," writing of the training of teachers, declares:

"Time spent in this is the best investment a pastor can make. Every trained teacher is a pastor's assistant as long as he serves in that church and after he is gone, remains to carry on his work. This was the Master's method. When he departed, he left a group trained 'in the school of Christ' that carried on as he would never have been able to do in the flesh."

4.—THE COMMUNICANT CLASS

One of the largest opportunities the pastor has for soul winning and training in discipleship is through the communicant class. Once a year, and sometimes twice, pastors are meeting those who are old enough to give serious consideration to church membership. These periods are used for additional instruction in the meaning of discipleship and church membership. In many church schools it is an unwritten law that the pupils are admitted to church membership only after they have taken the course of instruction offered in the pastor's class. If the classes are to be effective, the pastor must enlist the enthusiastic co-operation of teachers and parents. Here again, the pastor will not be able to do the most effective work unless he has had close contact through the year with the work of the departments in the church school. In the communicant class the pastor is only gathering up and em-

phasizing from a different point of view that which the teachers have been doing throughout the year.

5.—COUNSELLOR

In a church school, even a small one, officers and teachers have innumerable problems. They need someone with whom they can discuss their problems. The pastor who has revealed a sympathetic attitude toward his co-workers and their problems will find opportunities for sharing his co-workers' problems and burdens that are trying their souls. He may be able to keep them from mistakes that would be detrimental to the work of the church. The pastor's presence at workers' conferences and at the sessions of the school, an enthusiastic participation in the study and deliberations of the groups, are necessary if he is to qualify as the counsellor of his officers and teachers.

6.—MAGNIFYING THE CHURCH SCHOOL

The attitude of the church members toward the church school is determined largely by the attitude of the pastor. If the pastor in his public and private ministrations magnifies the work of the school he has as his reward a congregation that is enthusiastic in its support of the church school. Perhaps after all the greatest thing a pastor can do for the cause of religious education is the development of educationally minded church officers and members.

The present relation between the sessions of the church school and the preaching service is destined to pass away. That relation has been examined and found wanting. The pastor who carries upon his heart the welfare of the children as well as that of the adults can never be happy as long as the children are leaving the church at the moment he is to lead the congregation of God's people in the high and holy exercise of worship. Some form of unified service will take the place of what is called "Sunday school and church services." Many pastors are preparing themselves for the new opportunities that will come with the change.



RELIGIOUS AMERICA THROUGH 60 YEARS

A GAIN, the always interesting data covering the state of the church numerically, prepared by Dr. H. C. Weber and appearing in the *CHRISTIAN HERALD*.

Statistics are nothing more than statistics, cold figures which may mean any one of a dozen things depending upon your personal interpre-

tation of them.

As long as our definition of what constitutes Church Membership varies, there will be those to challenge as well as to praise the efforts of any individual or group who seriously seeks reliable statistics of this nature.

However, regardless of what such statistics

may or may not be to you, as statistics they indicate reason for optimism. They make no pretense of tabulating "saved" persons, "converted" persons or "saints." They simply record the number of persons who have gone through some church membership rite which has included a vow or promise to strive to live true Christian lives.

The following table is worthy of your study. It shows that of our eighty seven million people over thirteen years of age, fifty two million or about 60% report membership, in some two hun-

dred forty six thousand meeting places. In 1880 church membership represented about 19.9% of our national population. Today it is 59%. Let no one tell you that the eternal rock, which was never to be shaken, has been shaken, for the last year saw seven hundred fifty four thousand, one hundred and thirty eight more adult church members than the year before.

With the trend of the day abroad and at home toward things religious, we err when we stop long enough to point to the figures but here they are for you who will continue to run as you read.

MEMBERSHIP STATISTICS OF
RELIGIOUS BODIES IN THE UNITED STATES

Religious Body	Congregations	Clergy	Inclusive Membership as Reported		Comparable Membership (13 Years of Age and Over)	
			1936-7	1937-38	1936-7	1937-8
1. Southern Baptist	24,844	(21,689)	4,482,078	4,595,602	4,208,671	4,315,270
2. Methodist Episcopal	24,295	(15,293)	4,349,244	4,364,342	3,966,511	3,980,280
3. National Baptist (Col.)	24,000	(27,232)	3,746,590	3,796,645	3,428,130	3,473,930
4. Methodist Episcopal, South	18,320	(7,742)	2,787,217	2,822,516	2,463,900	2,495,100
5. Presbyterian, U. S. A.	8,700	(9,452)	1,912,584	1,903,747	1,836,084	1,827,597
6. Disciples	8,056	(7,236)	1,602,052	1,597,779	1,488,307	1,484,337
7. Northern Baptist	7,569	(7,970)	1,454,269	1,471,788	1,391,736	1,498,501
8. Protestant Episcopal	7,364	(5,923)	1,924,519	1,942,322	1,348,244c	1,361,167
9. United Lutheran	3,713	(3,344)	1,523,022	1,541,841	1,127,036	1,140,962
10. Synodical Lutheran Conf.	5,153	(4,438)	1,495,495	1,538,148	1,054,160	1,073,173
11. American Lutheran Conf.	6,001	(4,021)	1,441,615	1,441,348	1,024,858	1,024,774
12. Congregational & Christian	6,109	(5,847)	1,010,776	1,030,914	983,485	1,003,079
13. Evangelical and Reformed	2,915	(2,460)	849,205	833,790	642,149	651,467
14. African M. E.	7,115	(6,500)	650,000	650,000*	581,750	581,750*
15. Latter-Day Saints	1,519	(4,576)	678,203	690,401	521,538	578,267
16. African M. E. Zion	4,205	(4,803)	597,785	597,785*	520,671	520,671*
17. Presbyterian, U. S. (S.)....	3,493	(2,463)	482,178	497,816	446,015	460,480
18. Churches of Christ	6,226	(2,507)	433,714	433,714*	433,714	433,714*
19. United Brethren	2,823	(1,706)	410,897	411,674	373,094	374,024
20. Colored M. E.	4,258	(3,490)	379,436	379,436*	340,354	340,354*
21. American Baptist Asso.	2,662	(1,734)	263,484c	263,484*	260,876	260,876*
22. Four-Square Gospel	367	(2,250)	257,635	257,635*	219,056	219,056*
23. Evangelical	1,890	(1,891)	223,183c	224,457	211,354c	212,560
24. Christian Scientist	2,130	(4,260)	202,098	202,098*	202,098	202,098*
25. Church of God in Christ....	1,200	(1,500)	200,470	200,470*	190,470	190,470*
26. Methodist Protestant	2,111	(1,116)	196,480	198,780	182,530	184,667
27. Assemblies of God....	3,580	(3,388)	173,349	197,228	155,495	176,914
28. United Presbyterian	861	(894)	179,115	180,065	170,876	171,782
29. Reformed in America....	724	(870)	159,560c	159,343	157,007c	156,794
30. Brethren (Conservative Dunkers)	1,025	(3,022)	161,503	164,784	151,005	154,073
31. Seventh-Day Adventists	2,362	(992)	152,961	156,205	148,831	151,987
32. Nazarene	2,341	(4,033)	133,516	140,291	127,054	132,996
33. Salvation Army	1,646	(4,419)	255,765	240,258	102,306	104,820
34. Primitive Baptist	2,700	(1,525)	103,125	103,125*	102,919	102,919*
35. Reorganized Latter-Day Saints	575	(2,185)	99,492	101,122	93,300	93,740
36. Christian Reformed	290	(270)	117,972	118,973	79,985	80,664
37. Church of God	1,351	(1,973)	82,893	82,990	79,329	79,416
38. Free Will Baptist	397	(412)	79,650	79,650*	78,227	78,227*
39. Friends	678	(1,048)	85,257	85,257*	71,190	71,190*
40. Cumberland Presbyterian	1,096	(790)	70,215	70,539	66,353	66,452
41. Unitarian	353	(461)	63,545c	58,951	62,909c	58,361
42. Universalist	536	(522)	51,159	51,998	50,494	51,322
TOTAL PROTESTANT, ETC.	205,553	(188,247)	35,523,308	35,879,311	31,144,065	31,530,275
43. Roman Catholic	18,428	(32,668)	20,831,139	21,322,688	14,956,758	15,492,016
44. Polish National Catholic..	146	(139)	186,000	189,620	136,000	130,838
45. Greek Orthodox	260	(280)	289,000	305,000	279,000	290,000
46. Russian Orthodox	238	(283)	526,000	325,000	377,142	233,025
47. Syrian Orthodox	69	(65)	125,000	61,043	99,000	45,783
48. Serbian Orthodox	35	(32)	100,000	100,000*	75,000	75,000*
49. Armenian Apostolic	52	(29)	105,250	108,000	94,196	95,950
50. Jewish Congregations	4,750	(2,200)	4,081,242	4,081,242*	2,930,332	2,930,332*
THE MAJOR BODIES as above	228,931	(223,942)	61,766,937c	62,371,904	50,091,493c	50,823,219
OTHER MINOR BODIES.....	17,487	(22,498)	1,455,059	1,476,190	1,310,595	1,333,007
TOTAL REPORTED	246,418	(246,440)	63,221,996c	63,848,094	51,402,088c	52,156,226

(c: corrected; * last year's (or older) report)

Increase in "adult" membership (13 years of age and over)

The Editor's Columns



Toward Peace on Earth

IT IS Roger Babson speaking. "Since my return from Europe I have been carefully checking up on what has been going on here while I been away. I find that business in the United States has increased five percent since I sailed in mid-September. Moreover industry and trade have skyrocketed seventeen percent above the June low. We are now in the sharpest advance since the Spring of 1933. By Christmas, business will probably have recovered two thirds of its recession losses."

Then follows a whole column in which Mr. Babson lists many items, all of which, for him, point the finger to a rapid and continual upswing in general economic conditions. Industrial data, angles of governmental activities both here and abroad, transportation, particularly the railroads, the farm situation, financial movement, whatnot, all come in for consideration as bits in the hopeful mosaic viewed by Mr. Babson.

"This review of the business situation," he concludes, "is not poppy-cock. I call the business turns as I see them. My job is to give you facts. Therefore while I am optimistic today, I say, we will have lasting personal, industrial and international prosperity only as we give greater attention to Jesus' Gospel."

Toss out the huge re-employment of the auto industry. Forget the attractive levels maintained by the price of raw materials. Discount the national armament expenditures and the jobs it will provide. Throw political manipulations in the ash can. Ignore the carloading records and rail operations. Dismiss the financial field along with all the rest of these prophetic indications of better times. Scrap 146 of Babson's 149 lines for they mean nothing in comparison with the closing three—"We will have lasting personal, industrial and international prosperity, only as we give greater attention to Jesus' Gospel."

There lies the crux of the whole matter. The world, and that includes us, has vainly striven to lift itself out of the mire by tugging on its own bootstraps. The harder we pull upward the more firmly are the feet of us forced into the mud. How weak is our faith! How shoddy our mouthed creeds! It takes but a little leaven to leaven the whole lump. Where is that little leaven?

As time runs, it wasn't long ago the heavens were full of the joyful song, "Peace on earth, good will to men." What have we done to that peace? What to that good will? Where are the fragile remnants of either to be found?

Babson is right. Attention to the Jesus Gospel, ONLY, can bring the world relief from itself. Get that thought into minds, minds so slow of comprehension, get it into hearts, get it into hands and the problems of the world today vanish like the mountain mists of early morning.

So in our wish that yours may be a Merry Christmas, let the Expositor stress again the worldwide need to stop a moment in our headlong rush, that the angelic host may be heard above the rumble of unrest, "Glory to God in the highest" which means "On earth peace and good will among men."

Jack



The Letter Killeth

ONE DAY I was in a physician's office and learned that he was a student of liturgics.

He showed me some plans for ecclesiastical vestments. Each must be cut just so, be of certain material and be worn at the proper time and occasion. He told me that nothing else was either proper or right. I told him it was something which could be left to taste and judgment, but in the salvation of souls it seemed wrong to place so much emphasis upon such a matter.

Later I came across a learned article on candles and their proper usage. It was about as complete a dissertation as one would want. Everything from one candle to eight torch bearers is in it. One learns the proper material from which candles should be made, how many should be in each service and where they should be placed, how they should be lighted and how they should be extinguished. One learns about riddle lights, sconce lights, the third candlestick and the Sanctus lights. There is even something about using candles to bless throats and thus secure the intercession of St. Blase on the morrow of Candlemass. In all, it is rather complete.

No, it was not written by a Roman Catholic but by a Protestant. The whole tone is "tradition," and the tradition for the author is authority not to be questioned.

When we read something like this: "Electric lights have neither historical warrant nor any show of justification," we just pause and think. For certainly if we are going to judge all things by tradition we shall stop in our tracks.

There are many things that may be desirable but we ought to remember that desirability is not necessarily absolute authority. There are those who worship well amid the full ceremony

of the best liturgical practice. There are others who worship well amid the simplest of appointments and liturgy. To take any such thing as form and ceremony and make it absolute is to emphasize the letter of worship. Certainly the basic thing is the soul's relation to God. All things must branch out from that.

With the world in such dire need of the Gospel of Christ it does seem a strange thing to be placing so much emphasis upon traditional liturgical practice. There are things fundamental, and there are things desirable. But Paul was right when he wrote: "The letter killeth, but the Spirit giveth life."—W. R. S.



A Minister Meditates on a Christmas Present

IT IS Christmas morning, and in the family circle, we are before the tree, opening our presents. One is handed to me, and I wonderingly examine the outside. It looks like a box of some sort. The paper is hurriedly torn off, and before me is a neat, leather case. What is this? A traveling kit? A medicine case? It looks as though it might be either. But it isn't. As the clasp is unfastened and the top swings back it is a joy to behold. It is a Communion equipment to be used in the homes of our sick. And I thought it was a traveling kit, a medicine case! On second thought it is both. For it will go traveling with me, and it will prove to be that GREAT medicine we Ministers carry to the sick.

In this little case is the main message of the Faith; the first, last and only task of the Minister is suggested here; the very core of his ministry is here, for as it goes into the homes it is to help people remember the Lord Jesus.

Now, as I sit amid my other presents, this one speaks to me. "There are three things true about me, Mr. Minister, that ought to be true of you and everyone else. I am nice and clean in appearance, I am useful, for properly used, I shall aid in the spread of the message of Christ. Religion is in the heart of me."

And so as the lights on the tree flicker, and the ornaments reflect the illumination of the room, and the odor of the cooking turkey floats in, I meditate upon this best of all Christmas presents, for it will help me to be a better Minister for Him, of whom it reminds me.—G. W. M.



Expositor-Reader Prayer Circle

SO MANY GUNS! So few prayers!

Name half a dozen families today enriching their experience with family worship, families you know personally, and you name more than most of us can. "Grace before meals?" "A superstitious hangover from the horse and buggy era."

So occasional has prayer become that when a group of Pennsylvania women, heartsick with the threat of another European holocaust, spent a night in prayer for deliverance, it was considered striking material for a nation-wide news broadcast.

So widespread has been our forsaking of prayer that when one pens a testimonial to the efficacy of prayer the secular press grabs it as strikingly unusual material.

More things are *still* wrought than this world dreams—by your prayers and those of others. There is comfort and joy of spirit in the letters that fill our mails in which the writers say, "I am praying for you, that your message may long continue to be the blessing it has been to me." And because these repeated statements continue unendingly, to give us new strength and new joy, we would share with you the knowledge that *others* include you in *their* prayers. About the only way a publication may do that is to reserve space, monthly, for expression of *your* need, specific requests for the specific petitions of other Expositor readers, in your behalf.

What a mighty weapon such an Expositor Prayer Circle, girdling the globe, might be, will be if you wish to avail yourself of the help it promises. To enter that circle all you need do is to make your requests known. Simply write your Expositor. Make your requests brief and specific. Sign your name to your requests, even though your final initial only will appear with your printed request. It is specific things for which pastoral souls long today. Avoid generalization.

"In nothing be anxious; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." Phil. 4:6-7.

A suggestion, accompanied by a promise for this, our day. Use it.



Some Do It Naturally

LADDIE was showing the hours he had been in the field. He wasn't quitting by any means, but the miles he had covered since morning, miles of corn-stubble, wild brambles, of thicket, and covered without rest, had worn him down as they had us who were with the dogs.

Colonel, on the other hand, being younger, seemed as fresh as he was when he dashed in boisterous glee from the kennels. In fact that self same youthful exuberance had carried him, pell-mell, into pheasant cocks whose beautifully colored feathers and long streamer tails glistened, opalescent in the sun, as they flushed noisily to the consternation of Colonel and the exasperation of his proud owner.

But, birds were plentiful. There were no guns in the foursome, only cameras, so what was an-

Just

other flushed bird or two? For me the "bumped" fowl, dynamiting into the air, the while giving vent to raucous voice, added to the fun. I was there for the enjoyment a day in the field with two splendid setters would bring me.

It was something else again for the owner of the dogs. To flush a bird, to scare him up before the hunter can approach, is the height of bird-dog error. Each time it happened, the pup was admonished it was to be his last. But whether it was a covey of quail or pheasant, his eagerness often got the best of him and brought new torrents of verbal condemnation on his inexperienced head. Thus we learn, dog or man.

We had skirted the swamp just inside the border of woods. Laddie was feeling his way cautiously, aware, as were we, that we had about completed the big circle for the day. A short drive and then rest in the kennels. I think Laddie sensed the presence of a covey although his nose had not told him, and he did not freeze into his thrilling, statuesque point. Colonel, still plunging ahead in an endless series of overlapping circles, nosed the birds first and came to a point. His owner spoke quietly, trying to calm the excited pup. The dog, half crouching, inched ahead, then sprang into the midst of a covey of startled quail that exploded out of the lush grass and scattered.

The pup, obviously had had all the schooling he could take or be expected to take in one day, so his owner laughed, patted him on his noble head and we struck out into the open for the car. Through the open field the two dogs circled, still at it. Laddie swung in toward us from our right. Colonel was actually frisking on our left. No thought of birds for him. He was done for the day and knew it. Suddenly not twenty feet from where I walked, Laddie froze into as perfect a point as I have ever thrilled to see. He had located a lone member of the covey Colonel flushed. It was a picture and as I studied it Jack spoke softly, "Look at Colonel."

Colonel stood in the center of a roadway crossing the field, in just about as perfect point-form as a youngster could show.

That he had no bird was obvious. Jack anticipated my unformed query. "He's honoring Laddie's point." Simply because Laddie had found a bird and was pointing, Colonel, though a mere pup, had stopped his wild, erratic, gleeful romp and stood, rock-steady, while Laddie slowly, oh so slowly, moved up toward his bird.

It was pretty, as pretty a thing as I have seen, one dog, respecting the fine work of another dog and that he might not interfere, he stopped where he was, a motionless statue.

"Some dogs do it naturally," Jack said, as we continued on to the car. "Some are taught it, because it is always a pretty thing to witness. Some dogs just never get it. It is natural with Colonel and I reckon as long as he *has* that kind of stuff I will be glad to forgive him when he bumps a covey without excuse."

Some do it naturally, some learn it, some never

get it! and it struck me as we neared the car that the selfsame thing holds for man as well as dog. Nor are congregations or parishes outside the circle of influence of the Honor-Point. As long as either man or parish honors the success of a running-mate, I can forgive much.

Jack



A CHRISTMAS PRAYER

Arthur J. Pennell

O Thou for whom mankind hast ever sought, we thank Thee that Thou hast satisfied these searchings. For the manifestation of Thyself in the Christ Child we praise Thee. We would understand the true meaning of the Christmas tide. We would be quickened in our minds that we may realize the value and beauty of simplicity: that helpfulness not selfishness is the basis of true living. We are unequal to this task in life. As Thou didst express Thyself through childhood, growing into a life of unselfishness and service, so would we be filled with Thy Spirit which pervaded the life of the Babe of Bethlehem, that we may show forth Thy glory and beauty in our lives. As Thou hast sent forth Thy Son to establish a world of right living people, so would we be inspired that in this world of strife we may blend our voices with the heavenly choirs and sing that joyful chorus "Peace on earth, good will to men." We would be filled with Thy grace that daily we may grow in mind, body and social relationships that the spirit of Christ may become embodied in and exprest through our lives. O Thou God be born anew in us that like the Christ Child we shall show forth a peaceful, loving and forgiving spirit toward all mankind. AMEN.



The World's Bible

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?
What if our hands are busy
With other work than his?
What if our feet are walking
Where sins allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help Him—
And hasten his return?

—Reporter.

CHURCH METHODS



Universal Bible Sunday

Dramatizing the Message of the Bible in the progress of humankind is the privilege of every minister who has pledged himself to teach the Word. People seek happiness and comfort, through authoritative assurance regarding the future, more zealously than any other thing. Because they do not attend Churches, do not get a message in the Churches, or do not understand it, they "pass by the precious Bible" and seek comfort in "isms," "cults," "star-gazers," "horoscope artists," and what not, to whom they pay vast sums of money for nothing. This loyalty, seeking, and monetary gifts, would be gladly offered to the Church, if people can be made to hear and understand the Message of Salvation through Jesus Christ.

A testimonial meeting, parish-wide, regarding the Bible in the home, and its meaning in everyday life will do much to reaffirm the loyalty of those who have once been ardent believers, but have lost courage.

Appoint someone in each age group to assist in making the program, and invite individual members to bring their own Bibles to the service, have them read their most helpful passages, and tell why they turn to these words in time of need. Have young and old take part. If secular organizations and publications find unlimited demand for things spiritual, why does the Church hesitate in focusing attention on "the Best Seller" of all ages.



Bible Study

Bible study is fostered through the help of countless aids offered by publishers of unquestioned integrity, such as W. A. Wilde, Boston; J. C. Winston, Philadelphia; Fleming Revell, New York; American Sunday School Union, Philadelphia; Moody Bible Institute, Chicago; and others. Lists of these with addresses will be gladly sent to any ministers who sends a stamped envelope to The Expositor, 410 Caxton Bldg., Cleveland.



The Bible

Contains

1. The mind of God
2. The state of man
3. The way of salvation
4. The doom of the sinner
5. The happiness of the believer.

It is

1. Milk for babes
2. Meat for strong men.
3. Medicine for sick folk.

It furnishes

1. Light to direct

2. Food to support
3. Comfort to cheer.

It is the

1. Traveller's map
2. Pilgrim's staff
3. Pilot's compass
4. Soldier's sword
5. Christian's charter.

It will

1. Fill the memory
2. Rule the heart
3. Guide the feet
4. Reward the labor
5. Condemn the triflers.

Sin will keep you from the Bible, or the Bible will keep you from sin.

What to do with the Bible

Know it in the head
Stow it in the heart
Show it in the life
Sow it in the world
Read it to be wise
Believe it to be safe
Practice it to be holy

Read it—
Slowly,
Frequently,
Prayerfully,
Reverently.
Dig it up
Write it down
Pray it in
Live it out
Pass it on.

Oh, that we realized more and more that the Bible is God's love letter to His children, then how we would value it and love it until it became a second part of our being. "Have not I written to thee excellent things?"

—Church Messenger, Akron.



The Universality of the Bible

One of the remarkable features of the Bible is its universality. Most books are limited in their range, as animals and plants are by conditions of climate. Few Oriental books retain their interest in the Occident; and not many books can stand the change of climate involved in translation. But the Bible is equally at home in all lands and languages and emerges from the process of translation with all its fresh colors unimpaired, and when carried around the equator and from the tropics to the poles it loses no element of interest. And so whether a reader sits under a palm in the tropics or in a hut of snow in the arctics, whether he eats dates and oranges or wheat and

apples, the book finds him because it runs through all the ranges and sweeps all the chords of human life. It knows human nature through and through because human nature has written itself into it in all its complicated experiences and moods. It holds its mirror up equally to rich and poor, to high and low, to prince and peasant, scientist, scholar and poet. The day of joy is depicted in its pages and so is the day of sorrow. The profoundest philosopher may lose himself in its depths, the little child may delight in its picturesque stories, and the wayfaring man, though a fool, need not err therein. It is a book for all times and countries, for all classes and conditions of men, and for all minds and hearts. It is the one book of the world that contains most of man and most of God. To know it is an education and to live it is life more abundant and everlasting.

—James H. Snowden



"When I Read the Bible"

"I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms—the twenty-third,
Twelfth of Romans, first of Proverbs—

"Yes, I thought I knew the Word.
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

"You who like to play at Bible,
Dip and dabble here and there,
When at bed-time you kneel a'weary
And yawn out a tired prayer;
You who treat the Sacred Writings
As you treat no other book—

"Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Get a broad and steadier view—
Then you'll kneel in perfect rapture
When you read your Bible through."

(Author Unknown)



A Pastoral Letter of Greeting

Dear Friends:—

It gives us great pleasure, at this holy time, to greet you most kindly in the name of our blessed Lord, whose lowly birth we are again privileged to celebrate over all the earth. The Christmas-tide is a joyful season, because at this time, the Prince of Peace came to bring peace upon earth, so that we now have peace through our Lord Jesus Christ.

On that happy morn of the long ago, out in the fields of Bethlehem, the angels sang "Peace on Earth" till the glad hills rang. We, also, take up

the happy refrain and sing,

"Joy to the world! The Lord is come."

The Lord has come indeed, and He is the blessed reason for our joy. And, now let us prepare Him room, that He may come into our lives, and that we may worship Him, while heaven and nature sing, Glory to the New-born King.

Shepherds from the plain went up to worship Him, Wise men came from afar following the Star, to prostrate themselves at His feet and offer such gifts as to Him were meet. And may we also, with shepherds and sages, and the saints of all the ages,

"Come and worship,

Worship Christ the New-born King."

And may the peace of God keep our hearts and minds through another year of His grace and mercy, in faithful and loving service.

"O Holy Child of Bethlehem,

Descend to us, we pray;

Cast out our sin, and enter in,

Be born in us today."

With best wishes, again, for the Holy Christmastide, and the best year of grace and service in your lives.

Very sincerely yours in Christ,

Rev. and Mrs. E. A. Repass, Columbia, Pa.



Card Inclosure "Christmas Greeting"

The above pastoral letter was enhanced by the following inclosure, a folder of white 3-ply card board, four pages, 3x5" folded, printed in green.

MERRY

CHRISTMAS

*

The First Christmas

*

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke 2:11.

These words were spoken by the Angel to the Shepherds on the occasion of the Nativity of our Lord. On that holy night the glory of the Lord shone round about those lowly men on the hills of Bethlehem, and they were sore afraid. But the good Angel comforted their hearts with the precious words of the text, and announced to them that the Messiah had come. Thus we have in this text and its connection an inspired account of the first Christmas service. Let us consider:

A few pious and lowly shepherds out on the hills attending their flocks! Perhaps that very night, around the evening campfire, they had discussed the coming of the Messiah and expressed the hope that they might yet see him with their own eyes. And, lo, when sweet slumber had scarcely sealed their eyelids, the holy angel came upon them with the almost incredible message, "He has come."

Not in resplendent temple, stately palace or lordly mansion: but out among God's own children, under the open sky of the templed hills. Out in the fields where men, who toiled, waited,

and watched for his coming. Out where faithful Abraham built his altar, and bowed himself and worshiped God; or where weary Jacob pillowed his head on a stone and found "the house of God." Out on the hills of Bethlehem of Judea, in the presence of the humble shepherds who kept watch over their flocks by night, the first Christmas service was rendered by the angels of God.

More extraordinary than the congregation or the church was the preacher that night, for he was none other than an angel of the Lord. He who had sent his Son down for the salvation of men had also sent his Messenger to proclaim that he had come. Rapt Isaiah or Micah had declared, long before, that he *would come*, many devout in Israel even then *looked* for his early coming, but, the angel said he *has come*, "for he is born this day in the city of David."

"And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.'" How these words fill and thrill us with holy wonder!

What a privilege did those shepherds enjoy, to hear the choir of heaven chant the birth-hymn of the Infant Redeemer of the world!

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they went and found all even as it had been told them by the angels. And then as a blessed result "when they had seen it, they made known abroad the saying which was told them concerning this child." And may we all at this holy time go and do likewise.

"Joy to the world! the Lord has come!

Let earth receive her King;

Let every heart prepare Him room,

And heaven and nature sing."

Praying God's richest blessing upon you, one and all at this holy time.

Very sincerely yours,



Christmas Greetings

Suitable Christmas Greetings, either letters or cards, may be had from many sources. In your selection, remember that members of your local congregation are interested in their own joys, achievements, sorrows, and salvation and your application of the Gospel message to those personal interests is of more help to them than any formal printed message of general nature. Make your greetings as personal as you can. Individual souls have individual needs and problems, as

well as individual joys.



The Christmas Story in Scripture and Song

1. The Annunciation—

To Mary, Luke 1:26-35:38.

The Magnificat, Senior Choir, "His Natal Day," Norman.

To Joseph, Matt. 1:18-25.

2. The Birth of Jesus—

Hymn, "O Come, All Ye Faithful."

Journey to Bethlehem, Luke 2:1-5.

Hymn, "O Little Town of Bethlehem."

Scripture, Luke 2:6.

Anthem, Junior Choir, "The Joy-Bells are Ringing."

Scripture, Luke 2:7.

Solo, Cradle hymn, "Away in the Manger."

3. The Vision and Visit of the Shepherds—

Scripture, Luke 2:8.

Hymn, "Silent Night."

Scripture, Luke 2:9-12.

Hymn, "While Shepherds Watched their Flocks."

Scripture, Luke 2:13-14.

Hymn, "Hark, the Herald Angels Sing."

Scripture, Luke 2:15-20.

Hymn, "Joy to the World."

4. The Adoration of the Wise Men—

Before Herod, Matt. 2:1-10.

Anthem, "The Bethlehem Star." Junior Choir.

Before Babe of Bethlehem, Matt. 2:11-12.

Hymn, "We three Kings of Orient."

Anthem, "Come and Worship," Junior and Senior Choir.

Processional, "O Jesus I have Promised."

—Rev. E. J. Soell.



Candle Light Services

Candlelight is traditionally associated with Christmas celebrations, and many beautiful services may be arranged for late afternoon and evening Vesper services, as well as early morning hours. Candlelight Communion services are particularly impressive.



The Toy Fair

Arrange for a "Toy Fair" in the Sunday School rooms or Parish Hall during the week after Christmas. The young people will work enthusiastically on such a project. Enlist the help of parents in gaining consent for the exhibition of toys, both new and old. Young men can assist in setting up model trains, mechanical toys, etc.

Dolls may serve as models for teaching lessons of value on the following topics—

Cleanliness

Appropriate Dress

Care of Teeth

Care of Hair

Care of Nails

Sanitation, personal

Colour Values

Doll Houses may be used in discussions on—

Sanitation in home
Colour
Furniture Arrangement
Cost of Furnishings

Toy Soldiers and Cannons may be used in lessons on Peace, based on the Christmas message.

Young men, young women, mothers, doctors, army officers, nurses, school officials, teachers, and others, will be glad to respond if invited to give short talks on any of the above. Adults will be interested as well as children, but remember the Christmas season is a "Youth Season." Give the Children the center of all activity, and permit them to do things in their own way as much as possible. Remember, they will be expected to know how in a few years, if our Churches and homes are to survive and progress.



Adopt a Sunday School

This phrase sounds like a big order, but that is what is being done by many progressive Sunday Schools in the northern states, in order to give the southern mountain children a chance.

Information may be secured from "Save the Children Fund of America, Inc., 156 Fifth Avenue, New York."

Miss Margaret Pedley, Sunday School Teacher, Hawthorne, New Jersey, inaugurated a plan that may serve as a basis for all of us in this plan. Everything is needed from games, pencils, crayons, Sunday School lesson material, pictures, ribbons, colored wrapping paper, in fact anything that will please the heart of a child.



When Church People Quarrel

"Civil War" is not unknown in many a congregation, and conference leaders complain that an enormous amount of time is wasted over the most trivial squabbles.

C. Irvin Benson, Melbourne, calls to mind a tale which Doughty tells in his Arabian travels. Doughty came one day to the little town of Maan, whose inhabitants were noted for their quarrelsomeness. He noticed that a lower quarter of the clay town was ruined, as if there had been war. When he inquired about it he was told that some years previous to his visit some boys quarrelled over an apple. Their fathers and relatives rushed to the scene and took sides in the dispute. They grew so angry that they rushed back to their homes for their guns, shut the doors, and fastened them on the inside. Then they got on the flat roofs and tried to shoot those who had taken opposite sides in the quarrel. No one dared to come out of doors for the rest of that year. They saw the corn become golden, but it was lost, for no one dared reap it. Their autumn fruits fell off and rotted on the ground in the orchards. Citizens not engaged in the quarrel fled to other towns. At last a Turkish Pasha, returning with his troops from a pilgrimage to Mecca, surrounded Maan, captured the starving rioters, and

sent them to prison in Damascus. All over an apple!

A Bishop comments on arrogant officers, quarrelsome ministers, and quarrelsome members, and the attendant havoc as a result of such lack of discipline.

Available statistics should convince us that energies of such aggressive nature might well be turned into other channels, especially that of Evangelising the thousands of American citizens who have no connection with any Church. The Christmas season, with its message of "Peace and Good Will toward men" should be applied where congregations are being ruined through quarrelsomeness.



CHOIR AND CONSOLE

PRELUDE

March of the Magi Kings	Dubois
Christmas Musette	Maily
Christmas Chimes	d'Antalfy
Jesu Bambino	Yon
Christmas Pastorale	Kountz
In Bethlehem's Town	Mueller
The Shepherd's Song	Guilmant
Largo	Handel
Pastorale	Foerster
Bells of St. Anne	Russell

ANTHEM

Awake, Put on Thy Strength	Berge
Arise, Shine	Shelley
O Come to My Heart	Ambrose
The Shepherd's Story	Dickinson
Fairest Lord Jesus	Ashford
Break Forth	Bach
Daughter of Zion	Tours
While Shepherds Watched	Lemont
Christmas	Shelley
Sing O Heavens	Tours

OFFERTORY

Ave Maria Stella	Grieg
We Three Kings	Hopkins
Festival Te Deum	Buck
Christmas in Sicily	Yon
Barcarolle	Offenbach
Ave Maria	Bossi
Under The Stars	Stewart
Thou Art The Rock	Bullet
The Way of Peace	Lloyd
Contemplation	Gaul

POSTLUDE

Toccata	Boellmann
Pomposo March	Schuler
Maestoso	MacDowell
Finale	Lemmons
Postlude in D	Donahoe
Allegro Moderato	Faulks
Christmas March	Merkel
Christmas	Foote
March Solennelle	Adams
Gothic March	Foschini

T H E P U L P I T



IN DARKNESS OF NIGHT

TALMAGE C. JOHNSON

*"The angel of the Lord came upon them.."
Luke 2:9.*

WE ARE too much afraid of triteness. We ought rather to fear losing the truth expressed in many of our old much-worn maxims. There is an aphorism, trite but still true: "The darkest hour is just before dawn." We need it still in the hours of darkness.

Here is an old story told year after year. Call it trite if you will. It still symbolizes the hope of mankind.

Shepherds on Judean hills watched their flocks by night. Perhaps it was a dark night. Perhaps it was the black hour just before dawn. Suddenly the darkness was lifted; the glory of the Lord shone round about them; a heavenly visitor addressed them. Glorious tidings, he bore of a Saviour's birth. Then came a multitude of the heavenly host and the chorus of an angelic choir singing triumphantly, "Glory to God in the highest, and on earth peace, good will toward men."

Yonder in Bethlehem, a young husband and wife had passed in anxiety the long night. Through the darkness of the night the woman had travailed in child-birth. Perhaps it was at that black hour just before day that a baby's cry ended the pain and the fear. And Mary took her first born son into her arms, wrapped him in swaddling clothes, and laid him in a manger.

Two events in the darkness of the night—two events somehow related. For the Shepherds left their flocks on the hillside, came to Bethlehem, and worshipped the child in his manger crib. And since these two events somehow there has always been a bit more hope when things seemed dark and blackness settled round.

It was a dark hour in the history of the Hebrew people. For four hundred years the voice of prophecy had not been heard. The lamp of religion was burning low; the spirit of a race was almost broken by the heavy yoke of foreign rule; moral foundations were tottering. In the darkness of such a night dawned a Light, a Light not for Hebrews only but for all mankind. And since that night of more than nineteen hundred years ago, when darkness has descended with all its depressing power, somehow that Light has managed to break through again.

It was so in the Middle Ages, when civilization crumbled. The Light burned on and burst aglow in the Renaissance. When even the church, founded by Jesus Christ, came near to losing its

spiritual and moral life through empty form and grave abuse, suddenly in the Reformation Christ was born anew.

What if then today the pall of modern secularism settle heavy about us, the spirituality of the church descend to new low levels, the moral fiber of our generation seem weak and flabby? Shall we despair? Surely not. The Light will break again! Jesus Christ will be born again!

But we shall miss the lesson of that glorious night of long ago, if we look only at world conditions and think not of our own individual lives. You and I as individuals have our nights of darkness, too, and sometimes the solitary night is so long, so painful, and so fearful that we have much a-do to keep on going, keep on waiting for the dawn.

I think of experiences in my own life when depressing darkness throttled hope. I think of men and women that I have known who have tasted to the full the pain of life. I think of losses that have come, of separations that have been the portion of us all. Is there any hope in the darkness of such nights?

The hope of the world is Jesus Christ. The hope of ordinary men and women like you and me is Jesus Christ. If he be not born again, there is no hope. We miss sadly and tragically the point of the Christmas story, if we look only to the past. That old, old story of Bethlehem is a sweet story. Sweetest story ever told! But it remains only a story, a story out of the past, a story lovely but impotent, if Christ be not born again in the hearts of living men and women.

But if in the darkness of our soul's night, the Light of the World dawns a-fresh, we shall know that fact not as a story that is told but as a vital truth, transforming us, renewing and re-creating us in the image of Jesus Christ.

Perhaps already Christ has been born in our souls. Perhaps most of us are truly Christians. But maybe things, and persons, and worldly interests have been shutting off the Light. Maybe it's been so long since we experienced the presence of our Lord that we've almost forgotten Him. So many of us do. If so, what can the Christmas season mean for us?

It can mean another revelation. The sun rises not once but every day. Jesus was born not once, but many times. The experience of Shepherds who watched their flocks by night was not just one experience. It was a symbol of how time after time, as often as darkness descends upon a hu-

man soul, Christ may be born. The initial experience that brought you and me first into the church and into fellowship with Jesus is not the end of spiritual life, but just one beginning. Throughout our lives we shall need frequent renewal of that fellowship.

That's the function of the Church of Christ. That's the purpose of the recurring observance of his birth. The Church, like Mary the mother of Jesus, tenderly receives, tenderly nurses the new-born Christ in you and me. When an infant leaves its mother's side, disaster is certain. But when the little child, frightened and hurt, hastens back to mother, she ministers to its need. And so the Church stands ever ready to nurture her own. You cannot keep the Christ with you long apart from her.

Have you hurt the Christ-Child in your life? Have you neglected him? Has the light of his presence almost flickered out? Then at this glori-

ous Christmas time, let him be born a-new, and you can sing again:

"Joy to the world the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And Heav'n and nature sing.

"Joy to the earth, the Saviour reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

"No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow,
Far as the curse is found.

"He rules the earth with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love."



THE INVIGORATION OF FAITH

TEUNIS E. GOUWENS, D. D.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."—Ps. 27:13.

THERE is a tremendous stimulus in a firm belief. A sound conviction is a foundation that cannot be moved. Let a man be fully persuaded that the course he is pursuing is right and that he has the power to reach the goal, and he is not easily stopped. Adversity cannot prevail against a life of trust.

The Psalmist had passed through a very trying experience. It had seemed to him that he was groping about almost hopelessly through the darkness of ignorance, trouble and spiritual opposition. Frequently he felt that his feet were slipping from under him. His foes surrounded him like beasts of prey; he could almost feel their teeth in his flesh. Those who hated him poured out their slander against him. His perils were overwhelming, and yet he lived and conquered. And this was the way he summed up his experience: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." His assurance of God's presence and help sustained him. We are to think for a few moments of the invigoration of faith. When a man is about to fail, there is power that can revive him and put new vigor into his veins; it is the power of faith.

The highway of life is strewn with the wrecks of talents which, for one reason or another, never did their appointed work. There are young men full of promise who never arrive at any worthy goal. There are young women who begin

with the brightest prospects but whose lives at last sink under a cloud. God endows his children with faculties fit for high achievement, but neglect, discouragement and the lure of the lower bring the splendid possibilities to naught. There are men and women everywhere about us who, when young, were aware of talents for music, art or science. But the pressure of more exciting things constrained them to wrap their talents in a napkin, and today they have only dreams of the success they might have achieved. There are young men and women seeking for their place in the work of the world today and meeting only disappointment because the years which should have been spent in preparation were spent in folly.

To be sure, every opportunity is accompanied by its difficulties. Every ideal that calls to us calls over a path beset with obstacles. Success is a crown that rewards the faithful struggle through hardship. Every door that opens to us presents to our eyes a host of adversaries. But the hindrances we encounter are not meant to stop us; they are meant to develop our strength for further accomplishment. And remember this, my young friend, when you look back over your life and review your defeats, you will find small comfort in the thought that your way was obstructed. For if you are honest with yourself, as you must be in the hour of your self-examination, you will admit that your failure was due not to the impediments you met but rather to your own timidity. You fell not because you were thwarted but because you did not believe resolutely enough

in the thing you set out to attain and in your ability to attain it. You failed because your faith in your ideal was not sufficient to overcome the barricade that defended it.

In his short story entitled, "Imminsee," Storm represents an old man in reverie, dreaming again of the scenes of his youth. His name was Reinhard and the name of his little playmate was Elizabeth. Gleeful childhood passed into the romance of youth. These two hearts were meant for one another. But always when the mutual promise was about to be spoken, something arose to defer it. Reinhard might have won his love, but he failed. One evening, as he strolled by the lake, he saw, far out in the water, a beautiful white water lily. Moved by a desire to secure it, he swam out towards it. But the distance had deceived him; it was farther than he thought. The shore grew dim in the dusk, but the flower seemed no nearer. Finally he was close enough almost to touch the lily, when suddenly he felt his feet enmeshed in the network of stems below the water. Alone, in the strange element, with darkness around him, he lost heart and quickly struck back for the shore. Near enough to touch it, and yet he lost it. It was so with his love. It is a true parable of the failure that often attends our quest of the ideal. And there are few things in life more tragic than this.

"Of all sad words of tongue or pen,

The saddest are these, It might have been."

It was said of one, and it is true of many. "Thou art not far from the kingdom of heaven." It avails man little to be near, if one does not enter. Many a man is almost saved, but the story of life closes with this note of pathos, "The summer is ended, and he is not saved." There is an unutterable tragedy in the lives of those who fail when they might have won.

And it is a tragedy which everyone wishes to avoid. We do well, therefore, to consider honestly and seriously the price of success. Many elements enter into the attainment of our goals. But the one in which we are particularly interested now is persistence. We fail because we have not learned the lesson of endurance. Our enterprises collapse because we faint. Here lies our peril, but we can rise above it. When a man knows he is right, there is no excuse for his surrender to adversity.

There are men who are dismayed by the thought of their poverty. But poverty is not insuperable. Lack of funds can not keep a good man down. Cornelius Vanderbilt, Stephen Girard, John Wanamaker, Henry Clay, Abraham Lincoln, Michael Faraday, and a host of others like them, men who won high distinction in various realms of life, began as poor boys. Others are disheartened by sickness. They are frail in body and tremble at the thought of a great task. But illness is not an insurmountable obstacle. Some of the greatest poets and preachers and statesmen were afflicted with chronic disease. There are men and women of our own acquaintance, men and women who never know a well day, but who,

nevertheless are doing big things in life. Others are daunted by misfortune. But misfortune is not an iron gate; and he who can hold up his head in affliction will see of the travail of his soul and be satisfied. Others shrink before the threat of persecution. But persecution can not kill the soul. When you are sorely tried, rejoice, and persist, for great is your reward in heaven.

Dante, Milton, Stevenson, Bunyan, the roll of fame is filled with names like these, names of men who for love of work, of beauty and of truth, defied reproach and scorn and affliction and enrich the life of mankind. We are reminded of former heroes of the faith who "Had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy." They were despised in their day. Everything that could be done to make a man faint was done to them. But they kept on, loyal to death, because they believed to see the goodness of the Lord in the land of the living. And today, of all the men who lived in that age, the names of these alone are taken upon the lips of mankind and pronounced blessed.

The remarkable achievements of Paul, the stalwart character of Washington, the courage of Cromwell, the loyalty to the interests of Florence on the part of Savonarola, the intrepid stand for the truth on the part of Martin Luther, the persistence of Cyrus W. Field, the wonderful inventions of Thomas A. Edison, the heroism of David Livingstone, the high attainment in character and service on the part of the men and women whom we have learned to honor and copy: these are now silent but forever irresistible testimonies to the reward of him who perseveres without fainting on the path of truth and right and love.

But if the price of success is persistence, the secret of persistence is belief. You can not persevere if you doubt. He who thinks he is about to fail is nearly always right. The moment you begin to question your ability or the worthiness of the thing you are doing, you are preparing for your defeat. You can not win in the battle of life if you are obsessed by the idea that you will lose. The sick man who thinks he will die reduces his chances of recovery.

We fail because we are afraid to trust ourselves. We hardly touch the splendid things we might do. And the meagerness of our achievement is due largely to our lack of self-reliance. We are stronger than we dream. There are untapped resources in our lives which, if drawn upon, would astound us. We need no one to tell us of the many things of which we have deprived ourselves simply because we doubted our ability. Believe you can, my young friend, and you will find that your belief is securely founded. You are as good a man as the man who won distinction yesterday or last year; and you can win today if you will only open your soul to the invigoration of faith.

We fail because we think the ideal is beyond us. In its ultimate significance, of course, the ideal is beyond us. But the next step towards its attainment is easily within our power. We make the mistake of abandoning our quest because the goal seems out of reach. How do you know the goal is out of reach? Take the next step; it is a step towards triumph. If you persist in faith, in an hour you know not, you will find a prize beyond the price of rubies in your hand.

But the chief reason for our failure is that we forget our God. It is discouraging to work alone, especially when the world seems to be conspiring for our defeat. But if you are right, there is a whole spiritual universe on your side. You can not lose if you will keep your grip on God. And remember this also, you can not win if you lose

your grip on God. What the Psalmist found to be true of his own experience is true of yours and mine as well. "I had fainted, unless I had believed to see the goodness of the Lord." It is a part of the gospel message that you need not faint. If you confront any discouragements, read again the story of Jesus and catch the invigoration of his faith. Above the worst that men could heap upon him, he rose with a splendid triumph. And this is his word to you and me, "Be not afraid, only believe."

Let us remember two things. In the first place, we were not meant to go through this world without the help of Christ. In the second place, he who lives by the Spirit of Christ is invincible. You and Christ, you can win.



NOT IN THE HEADLINES

NORMAN E. NYGAARD, D. D.

"The Lord was not in the great strong wind, and the Lord was not in the earthquake; and the Lord was not in the fire; and after the fire a still small voice; and behold there came a voice unto him." I King 19:9-21.

ELIJAH was like a great many moderns. He thought of God in terms of business. God wouldn't be in or concerned with a movement that was small. If God were to speak to men He would have to thunder forth his commands. Therefore, when Elijah waited for the voice of God, He listened to the sounds of the great strong wind and tried to discern the Almighty's command in it. But he came at last to realize that God was not in the wind. At least there was nothing in the wind to be positively identified with God. And he listened again as a cataclysm of nature overwhelmed the earth, as rocks were rent asunder and the earth cracked, as an earthquake did its work of destruction. But God was not in the earthquake. Then, in the devastating fire that followed the quake, as homes and woodlands ignited in a thousand places, He sought the voice of the Eternal. But neither in the fire could he discern the voice of God.

If he were similar to many of us he really might have heard God in the earthquake, wind, and fire, whether Jehovah were there or not. For a great many people are hearing God in just such cataclysms as occur today. The forces of destruction are to them the voice of God speaking to the world. But Elijah waited. He waited and wondered. Had he missed God's revelation? Had God spoken and had he not heard? Was something far more terrible than tornado or earthquake, or mighty rushing wind coming? Then the still small voice! Perhaps it was not even an audible voice. To the soul that waits upon tip-

toes, God is able to speak without the sound of a voice being heard. The long hoped-for revelation came to Elijah. He was to anoint Jehu king and Elisha as prophet. And then he heard the words of calm assurance, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." The message was not in the headlines but Elijah understood it nevertheless.

If we are to trust the headlines today the world is at the end of its rope. There are wars and rumors of war. There is graft, bribery, and corruption. There is recession, depression, and oppression. There is a worship of Mammon more awful in its consequences than the worship of Baal in the time of Elijah. There is civil war in Spain and uncivil war in China. There is flagrant defiance of law in our own land. There are still thousands of people who are hungry. The headlines tell all these stories and a million others of the same tenor. Once in a great while the church is in the headlines but it is usually when a pastor goes fishing on Sunday, or when one of the prophets of God reveals himself as of the earth earthy. That is news. Not the triumphs of the Kingdom but its failures are heralded; not the virtues of God's ministers but their vices are rushed into newsprint.

Let us analyze a few news items, some of the headlines and the news that fails to make the headlines. First we go to China. "Japs Open New Offensive," is the headline in the papers. The headlines say nothing about the prayers of Chinese Christians for the Japanese, the prayers of Japanese Christians for the Chinese. The headlines say nothing about the churches which are kept open in the war area. This is not headline

material.

Within the past few years the headlines from South America have had to do with war in the Gran Chaco, with the possibility of war between Peru and Colombia in the Leticia area of the Amazon headwaters. But there has been nothing in North or South American papers of the organization of the Evangelical Church of Colombia. Yet this will be of far greater significance for the future than the story of international conflict.

Seemingly contradictory in certain particulars are the headlines. The war in China and Spain merits headlines if a small piece of territory is added. That becomes news. But little children maimed and mangled in the taking of a city are all lumped together in a casualty list. No one of them stands out: they are just children. But a babe gets into the headlines of our own land when father and mother fight a spiritual battle as they choose between death by glioma or blindness. It is a worthy headline item, far more worthy than the latest Hollywood or Park Avenue scandal, but what of the little ones all over the world who are victims of international or class warfare?

A Japanese premier is slain by an assassin. That happened a few years ago and made the headlines. But Toyohiko Kagawa carries on daily a ministry to the poor of the slums, to the needy of the agricultural regions, and nothing is said about it. He goes to jail and the American press takes no notice, although the jailing of a Kagawa in permanent world influence is like the incarceration of a John the Baptist or a John Bunyan.

Into the headlines goes the story of the victory of a politician. He votes to make America wet. He makes many armistice day and memorial day addresses. He is glad to assist in placing a chip upon his country's shoulder and then dares any nation to knock it off. A few years ago a former soldier died who was a buddy of mine in the army. So far as I know it didn't make the headlines anywhere, and it merited only a few lines in the denominational papers. But Jim Allen was builder and architect for the West Africa Mission. He spent years in designing and building the mammoth church edifices needed to accommodate the tens of thousands of people who are now members of the West African churches.

Finally, when he caught up with the building program he went on into the interior in evangelistic and educational work. He died and was buried on one of his beloved African hillsides. But he was not in the headlines. Who cared about this obscure representative of the finest American traditions of loyalty and citizenship?

A short time ago I read a very interesting account of the crucifixion of Christ as it might have been written for the newspapers if Jesus had lived in the day of the printed page. The writer had heavy black head-lines and numerous sub-

heads. This was page one material. But would this death have reached the headlines? Crucifixion was fairly common at that time. Thieves and murderers, violators of sundry laws, were crucified almost every day in the Roman provinces. If they had had newspapers in Palestine it is quite possible that the release of Barabbas would have been considered more news-worthy than the death of the Master.

Preachers get into the headlines when they go wrong. Churches achieve this distinction when they force their ministers out. The Aimee Semple McPhersons of the world rate the front page with their various law suits and marital adventures; but the Church of the living Christ receives only an inside page once a week.

But, though Pilate was the governor of Judea in his day, he is only remembered as the one who allowed the Nazarene to be crucified. The world has forgotten the names of the various governors who ordered Paul scourged and put into stocks but his name is revered wherever the Bible is. Concerning such as they Kipling reminded us that

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart."

Elijah heard the screaming headlines. "Extra! Extra! All about the great tornado. Extra! Extra!" But God was not in the great strong wind. Elijah heard the screaming headlines. "Extra! Extra! All about the great earthquake." But the Lord was not in the earthquake. Elijah heard the screaming headlines. "Extra! Extra! All about the great fire. Extra! Extra!" But nothing significant, nothing lasting, was to be found in the fire. And finally the obscure little item caught his attention on Page 7, the third column, near the bottom of the page. There was a still small voice. But God spoke to him. God cheered his heart. God reminded him that although evil and wrath and violence were in the headlines, there were still seven thousand in Israel who had not bowed their knees to Baal.

Now let us also turn from our worship of bigness, from our glorification of mere noise, from our false sense of values, to a realization that even God Himself comes to us in simple, little ways, that we may miss him in great meetings and glorious cathedrals, and find him yet in our hearts.

"I made a pilgrimage to find the God:
I listened for His voice at holy tombs,
Searched for the print of His immortal feet
In dust of broken altars; yet turned back
With empty heart. But on the homeward road,
A great light came upon me, and I heard
The God's voice singing in a nestling lark;
Felt His sweet wonder in a swaying rose;
Received His blessing from a wayside well."



CHRISTIAN LIBERALITY

ALEXANDER LOUIS FRASER

(2 Cor. 9:6-7.)

I REMEMBER hearing the late Professor Denney say in one of his lectures that there was no subject on which Jesus spoke more frequently than on money. Some of His most striking utterances were about it. We have, for instance, the Steward who, when he was about to lose his position, made provision for his future by reducing the indebtedness of his master's customers. They would do him a kindness later on. So money might project its influence into the future world. Then the Rich man who rolled out from his mansion in fine equipage, ignoring the appeal of the beggar at his gate, was sent to hell, because he did not know how to use his money. A prosperous farmer is called a "fool" because his one ambition was to amass wealth. That he was a good business man did not atone for the fact that his soul was deteriorating.

Paul, without taking breath, after the hope kindled in the fifteenth of First Corinthians feels that the transition is not ill taken when he passes on to say, "Now, concerning the collection." He places the ordinary collection against the background of immortality. Then in the second letter to the same people he devotes several chapters to the subject.

In the verses which I have chosen he says some things which the Christian church would do well to lay to heart. To begin with, I venture to say that many people are getting little or nothing out of the church. Paul lets us into the secret of this in his illustration from the farm. Some one has said that there is not one blade of grass in all the letters of the apostle, because he was a city man. Be that as it may, here he uses an illustration from the field. He says that if we wish to get anything out of the church, we must put something in. If a farmer sows sparingly, he will reap accordingly; but if he sows bountifully, he will have a harvest to reward him. That is a law of nature.

Some people wonder why the church is not doing more for them and their families—the reason may be just here, a law is violated. As a rule those who enjoy life in the church are those who work in it and for it. Getting a child baptized, or calling on a minister to bury the dead hardly constitutes connection with a church and yet there are many whose intimacy goes no farther than that! There is a cause for the "winter" of some people's "discontent."

Having paved the way by this principle, writ in nature itself, he goes on to give specific instruction as to our liberality.

He believes that "every man" should give something. This is plainly put in 1 Cor. 16:2 "Let each one lay by him in store." Surely all who earn

should devote part of such earnings to the cause of religion in the community where they live, and in the "regions beyond." In determining the amount and destiny of their contributions let them ask the assistance of reason ("as he purposeth in his heart.") Here reason and emotion have a part to play. Religion must not be all emotion nor all reason. It would be a good exercise for mind and heart to ask questions like these: "What would my community be without a church?" "What would the church be like if all were like me?" Or yet again, "What do I spend on luxuries?" "Have I an adequate sense of proportion?" I once heard of a family in Nova Scotia which spent \$40 on tobacco per annum and gave \$2 to the church. It valued the pipe twenty times as highly as it did the church. A little sober thought should convince us that we have no right to do what we like with our earnings, for they are not really our own.

Then Paul tells us how not to give, and here he uses two suggestive and striking words. Do not give "grudgingly." The word in the original means "pain," and the implication is that some give and are then sorry that they have parted with their money; it "pains" to part with it. In such a case it does the giver no good . . . It is not a means of grace to him. We should give till it hurts, but the emotion in that case is quite different from that to which Paul refers.

But Paul does not leave us with mere negatives. He says that God loves a certain kind of giver. The word to describe him is "cheerful." The Greek word is "hilarous"—our word "hilarious!" Now we know what hilarious suggests. It suggests laughter and good cheer. He means that God loves a man who gives with a smile. What a full exchequer we would have if we had more of that spirit! Doubtless there are many who count it a joy to give. Had we sufficient of it there would be no recalling of missionaries, and the tides of our spiritual life would rise and cover those areas from which they have in some cases apparently receded. Then a missionary meeting would be a real joy—news from the "Front" and a building up of the morale of our people.

In a great missionary address given many years ago by Dr. Denney, he said what the church needed, even more than information, was a new appreciation of what it had in the Gospel. Then it would seek to share its blessings with those who had not got their just due. That idea was what fired Paul's heart. He had something to give away, and he as an honest man should give it away. "I am debtor." God's great gift kindles him as he closes this chapter "Thanks be to God for his unspeakable gift;"—so great was it that words only broke in their effort to express it.

JUNIOR PULPIT

THE WEAVER

WILLIS J. LOAR

(Object Sermon: The Theme of this reading is "Letting God's Plan function in our lives." Scripture Lesson, Matthew 20:26-28. The speaker has a muchly-tangled mass of threads and strings and cords of all sizes and lengths, of varying hues and colors—with but one red cord, kept hidden until the last. As he talks he picks at the knots in a vain endeavor to untangle the mess. Occasionally he pauses and concentrates on the work of untangling, then continues speaking. As he takes his place in the pulpit, he picks for a few moments at the tangled mess, then speaks:)

EVER do this? Tries one's patience, doesn't it? Almost as much of a tangle as life itself. Wonder how it got into such a snarl, anyway? Well, that's not my business now; I've got to untangle it so the Master Weaver can help me to make the best possible pattern out of it. I wonder why he wants that what my neighbor has would be ever so much more likely to help make a colorful and beautiful pattern. And this is so uneven, too. Part of it is strong, and part of it looks very weak, and the prettiest parts aren't always the strongest, either. What good is this piece, for instance? Queer, yet I have seen some remarkable sections in which just such unlikely material as that has been the very making of the pattern.

"Wonder how all these knots got here, anyway? They surely do make it harder to get things untangled. Hateful little things! Mmm! Wonder if that isn't a pretty good name for them—hateful, full of hate. That surely makes things difficult. Envy, too. I wish I could get over thinking about that fellow down the street and how he is coming on with his weaving. They say that his pattern is developing into something beautiful. It interferes with my concentration, every time I think of it; I get so impatient. I wish the Master Weaver would let me see what mine is to be. He only shows me little bits of the pattern at a time, and even they don't always seem to fit! He says we are each weaving a part of a great big one; you, me, and the fellow down the street, the man on the hill, and all who are weaving. Too bad about that fellow down in the valley, though. What, didn't you hear about him? He started to weave for the Master Weaver, too, but got impatient and gave it all up. Said if he couldn't see it all, or at least the plan for it, he wouldn't weave any of the pattern!

"Well, it is hard, sometimes, but my, if we each do our part to the very best of our ability, won't the finished product be something to marvel at? And when the great King comes to claim

His tapestry, won't we be proud that we had a part in it? I'd hate to think I had done my part poorly. Wouldn't you?

"Now I wonder what this thread is here for? It doesn't look as if it belonged; it's too coarse. Reminds me of some people I have known; they didn't look like much, but they certainly did hold things together; the Master Weaver must have a place for it in the pattern or it wouldn't be there.

"And what good is this? It looks too soft to be of any use. Beautiful texture, though, isn't it? Yet, you know, I have seen a tougher and harder thread united to it, and the two make a wonderful combination when woven together; better than either one would have made alone.

(Very impatiently): "Oh, I don't think I'll ever get this untangled this way; why did the Master Weaver leave this kind of material with me in the first place? I'm going to take a short cut and cut this up and tie the pieces together. There have to be joints where the different parts of the work come together, anyway. (Using scissors, cuts viciously, and ties a few strands together).

"There! At last *that* is apart. My, but it looks awfully skimpy, though. No long threads there to make the fine faces in the pattern. Guess this will have to be a part of the background; and pretty far back, too!

"My, what a dreadful lot of knots there are! And they won't all stay tied, either! (Pulls one apart). Why, I've ruined it! It's no good for anything but the fire, now. Oh, and they say that the material is *all* to have gone into the picture; that there will be holes where any of it is left out or destroyed. Why did I forget my purpose to follow the Master's instructions and try my own way, when I *knew* He knew it so much better than I!"

(Voice, from off-stage): "Child, what have you done? And with such wonderful materials, too!"

"Oh, Master, it is ruined, it is ruined. The great tapestry will be incomplete, and my part will be gone entirely. I shall never see it. Oh, Master, Master!

(Voice, off-stage): "Ah, child, you have made a woeful error, and it grieves me sorely, but it is not beyond remedy. See, . . . look closely, . . . and you will find a Scarlet Thread; made scarlet in my blood. Twine this about the broken threads, and, marred as they are, you will find them united and serviceable as they never could have been without this thread. And see, there is enough for all you need!"

"I did so, and in the glow of the sunset I thought I saw a vision as of the Great Tapestry, unfolding, and wonder of wonders, every thread was

twined with red, which shone as if gold, and the glory of His pattern dazzled me!"

(SOLO: "Living For Jesus").

Come, Come, Come to the Party

Little Mary Dawson was getting ready for bed, and in order to make her day a little longer, she asked her Aunt Jane to tell again the story of a dream about a Christmas Party. Mary had heard the story dozens of times, but she never tired of hearing every detail again and again.

"The party started late at night," began Aunt Jane. "Everyone had gone to bed to give Santa Claus plenty of time to make his visit and empty his bags of toys and candy. All was quiet, Oh, very, very quiet, when all at once a toy bugle sounded near the top of the Christmas Tree, and what do you think, all the toys and decorations began to stretch, undo the fastenings on the tree, and get down on the floor. The bugler was a toy santa claus, and he kept on sounding his bugle until every single toy and card had come down from the tree to join in having fun. Everyone danced about, shouted 'Merry Christmas,' and got acquainted with everyone there. Each one had something to do to make the party a success. The cards danced about, reciting the joyous greetings, the lights blinked and formed words like, 'jolly old Nick,' and 'joyful Christmas,' and any other words they could make. The toy soldiers marched, the toy horses ran and jumped, everyone did something to add to the fun. The angel from the top of the tree hovered above toy animals and children, singing and humming.

"The clock said five o'clock with a joyous chime, and what do you think, all the little toy animals and people and lights said 'Merry Christmas' once more, and then they all scampered to their places on the tree and in their boxes. Some could not fasten themselves, and the angel helped them. When all was in order, the angel went back to the top of the tree to watch until morning, when happy little girls and boys appeared to look at the tree in glee and wonder. Little Jack grabbed the bugle, and what do you think he did, he called everyone to the Christmas morning party. The other children sang, 'Come, Come, Come to the Party' and soon the whole family was there, happy and glad to thank Santa Claus for his visit."

"That's not really a dream," said Mary's Grandmother. "That really is the story of the first Christmas, as it is told in the Bible. The angels hovered above the crib where the little Jesus was lying. Angels hovered above the shepherds in the field, singing beautiful carols. There were animals at the first Christmas party, because Jesus was placed in the crib where their food was. Stars joined in the celebration, and even showed kings the way to the manger. Let's read the story just as it really is."

(Have child in costume read Luke 2:11. Speaker use outline in Methods this issue, "The First

Christmas," for filling in details of story so children can understand. Have other children read additional verses as given in outline.)

Close with "Joy to the World" by children or children's choir.—W. S. R.

Seeing Minds

Most of us think of our eyes, when we speak about seeing things. Some of us know persons whose eyes are not of any help to them. We call them *blind people*. This may be the result of an injury, or illness, or the blindness may have been there at the time of birth. Most of us who are accustomed to the help of our eyes would find it very difficult to get on without them, and most of us would think it a special misfortune to lose the sight of one eye even.

Even so, if we study about the work, the recreation, and the daily lives of persons who have no actual eyesight, we are amazed by the fact that they go on in life just about as we do. They see in some other way. We are told that they hear more keenly than persons who depend upon their eyes; also, they develop a keen sense of feeling. Now, of course, all this is very interesting to talk about, but we must learn to realize that everything any of us learn, and think, and do, is from our minds. If we learn through our eyes, it is carried to our minds; if we learn through feeling, as with fire, it is also carried to our minds. We see that there is really not so much difference between persons who see with eyes, and those who do not, because the mind with which we do our thinking is the important part of us.

You have all heard the story of a little blind girl, named Helen Keller. In addition to being blind, she could not hear and could not talk, but, because her mind could keep everything she did learn, she grew into one of the greatest women the world has known. She learned by feeling with her hands, and later she gave out mostly through her hands what she had learned of life. Her mind could "See" what her hands felt and told about, and in this way she was an inspiration to thousands of persons who have eyes and ears and speech, but who have to learn that it is the mind only that really "sees" things.

The "Seeing Mind" is the only part of us that makes us what we are, and helps up to do great things.

"We are born knowing nothing and with much striving we learn but a little; yet all the while we are bound by laws that hearken to no plea of ignorance, and measure out their rewards and punishments with calm indifference. In such a state, humility is the virtue of men, and their only defense; to walk humbly with God, never doubting whatever befall, that His will is good, and that His law is right." . . . —Paul Elmer More.

OUTLINES

CLAUDE R. SHAVER

Unanswered Prayer: Its Value

"If it be possible, let this cup pass from me, . . ."
Matt. 26:38.

Here is an instance of apparently unanswered prayer in the life of the Authority on prayer. Jesus comes nearer to us as a Savior in this dark experience of Gethsemane. It is a reminder that while some prayers are unanswered literally, yet there is none unheeded; and even the unanswered ones have their value.

I. Leaves a margin for the superior wisdom of the Father. Unless you and I are ready to assert our infallible wisdom in choices, we may well pray "Not my will but thine be done." Transposing the familiar text we might ask for a serpent when we really needed a fish.

II. This submissive spirit, exemplified by Jesus, showed evidence of willingness to learn. The trustful child who takes the parents denial as a wise decision, in a trustful spirit, opens his life to saner leadership He implies—"Disappointment—His appointment. Change one letter then I see, that the thwarting of my purpose is God's better choice for me."

III. This broader mental attitude, shows the broader unselfish spirit which should be back of all prayer motives; and which is so clearly suggested in the "social" motive of prayer. "It would be tragedy, if our narrow selfish desires should come back in literal fulfillment (Ella Wheeler Wilcox) Jesus was ready to face Herod and Calvary, after he had resigned himself to the Larger Will of God. He could stand in the court, amidst slander and falsehood and "answer not a word" Matt. 27:14.

There is a peace that cometh after sorrow,

Of hope surrendered, not of hope fulfilled.

A peace that looketh not upon tomorrow;

But calmly on a tempest that is stilled.

—Gates

The Thrift That Reaches Farthest

"To what purpose this waste . . . She hath wrought a good work." Matt. 26:8-10.

(Suggested as a "Thrift Day" application with illustrations from the sayings of Franklin (Poor Richard) about the time of his Birthday.)

I. Thrift is not hoarding, but judicious investment. "Don't pay too much for your whistle" (Franklin maxim).

II. Thrift looks to ultimate good, rather than to pride and vanity. "Pride is as loud a beggar as want (Franklin). America's tendency to display, vs. simple life of great souls even with wealth at hand; e. g. Helen Gould; Herbert Hoover; Dr.

Pearson, generous friend of the small college, who died poor.

III. Judicious use of time "Lost time is never found again" (Franklin). "Redeeming the time" Paul) implies intensive alertness and far-sighted planning Sunday worship and investment to look deeper as to values. Doubtless his excuse would have been "too busy." Taking time to commune with your God is not loss; because it looks farther as to values. Instance of the death of a wealthy citizen; when question was asked as to how much he "left." The answer—"He left every cent." He failed in Bible meditation. We must account for every idle word—and every empty silence."

Depression Transformations

"Passing through the Valley of Baca, make it a place of springs." Ps. 86:6.

Geographically and literally, we of today are not concerned about the location of this valley; but figuratively and spiritually it has come very near to many of us in these days. Vs. 5 suggests possibilities of transformation which may come when divine sources of strength are utilized.

I. Take time to look deeper at life's problem. Hindrances sometimes are helps in disguise. Paul amidst shipwrecks and imprisonments could see advantages; and later wrote "All things work together for good—to them that love the Lord." Dr. John McDowell, lately deceased after honors of eminent pastoral service and the supreme official position in his church, lost his arm when picking coal in the Pennsylvania mine of his youth. Steadily and persistently he obtained his education and applied it to life. Faith encouraged perseverance.

II. Our problems appear in different light after the sanctuary meditation. "Then I understood" (Ps. 73:16, 17). Prof. Frost, blind astronomer, saw the universe as "purposive" and breathed the fragrance of his flower garden in peace, during his declining years.

III. The *unselfish* phase should be taken into account. Joseph said of his banishment and trouble "God meant it for Good" (Gen. 50:20). Paul likewise: "Things . . . have turned unto the furtherance of the Gospel" (Phil. 1:12) Kagawa's early adversities endeared him to the masses. His power developed accordingly. The tragedy of depression days in America has been the selfishness of politicians over against the heroic perseverance of many unfortunate middle class workers; as for example the young stenographer who lost her good position for one of lesser income but said "We have changed the initial letter of depression to we-press-on."

The following inscription is on a tombstone in England:

"What I spent that I had;

What I gave that I saved;

What I saved, that I lost."

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Orchestral Harmonies

Luke 2:13. "A multitude of the heavenly host praising God."

Jesus is born. The orchestral harmonies of ten thousand times ten thousand jubilant voices acclaim the King of kings through every land and to every age.

Since that day when One was born in a manger at Bethlehem this song of songs has never ceased its message to all the world. Other songs have been sung and have charmed for a short day, but only this song claims the ages for its own. Thunder of revolution and of battles, crash of Empire and civilizations, the deep tremulous moan of earth's age-long abiding agonies and sorrows, the strident peals of earth's thoughtless laughter and the angry voices of earth's impotent scorn have failed to drown it. The vain songs of earthly pride and pleasure have risen only to vanish into the emptiness from which they sprang and be forgotten; but this song sings ever sweeter, clearer, dearer than before—Jesus is born!—*General Evangeline Booth in the War Cry.*



Giving Christ the Key

Rev. 3:20. "And open the door."

Somewhere I remember reading of a strange gift once received by a young woman from a very dear friend. She had expected a valuable piece of jewelry but when Christmas Day dawned and she opened the package that had been mailed to her, she found it contained an ordinary door key. Attached to it was a little card bearing this message: "The key to the door of the house of a friend. It is yours to use. Use it every day if you wish." The significance of the gift finally dawned on the young woman: the lovely home of her friend was always open to her.

That is a parable! To let the Great Guest into our hearts but once a week or once a year is not often enough. We are to give Him the key that unlocks the inner doors of our lives. If we do that, the spirit of Christmas will abide for ever and ever.—*Harold W. Roupp.*



Christmas Joy Is Perennial

Isa. 52:9. "Break forth into joy."

Christmas joy is a perennial joy; it is old, yet ever new. Artists have vied with musicians, and musicians have competed with poets, to express the meaning and the beauty and the joy of this day. A Correggio sits down before his canvas, and out of an adoring imagination strokes out his

masterpiece, "The Holy Night." A Raphael gives us his "Sistine Madonna," in the presence of which one bows one's head in silence and praise. A LaRolle more recently takes us to a humble manger to show us "The Arrival of the Shepherds." Phillips Brooks on Christmas Eve of the year 1865 visits Bethlehem, and three years later, his heart still filled with the blessed memories of that visit, writes his poem, "O Little Town of Bethlehem." Poets and preachers throughout all times have tried to catch the meaning and the grandeur of this day in words.



Bringing Children into the Church

Matt. 19:14. "Suffer little children . . . to come unto me."

Easter has become the great ingathering time for the Christian church, but because of its background of tragedy and sorrow it is especially the decision time for adults. Christmas with the "child in the midst" is a lovely time for remembering the words of Jesus: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."—*R. H. Huse.*



The Christmas Spirit All the Year

Luke 2:20. "Glorifying and praising God for all the things that they had heard and seen."

We are reminded of a small boy. Not too many joys had come into his small life. Not too many luxuries were his. But on Christmas morning, in the very toe of his stocking he found a big, big orange. He had not seen many oranges in his life. They did not appear on his breakfast table often, nor even at all. So he considered this orange for a long time, turning it round and round in his two hands. Finally he slowly peeled it, carefully divided it into all its sections, eating each one as he went. The last section finally disappeared. He licked each finger separately. Then looking down sadly at the bits of orange peeling at his feet, he pushed them aside with the toe of his shoe and said with a sigh, "Well it's all over till next Christmas."

How often we feel just like that little boy. We carefully take the trimmings off the Christmas tree and pack them away; we take down the bells; we remove the candles; we carry out the tree, clear up the floor of its scattered trimmings, set all the chairs back in their places. Over our minds sweeps that same feeling, "It's all over till next Christmas." But it is not all over. No, indeed! It has only just begun.—*Chancellor H. L. Upperman.*

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**Service at the Nation's Christmas Tree
Oldest, 2d Tallest Tree on Earth Is Site of Services**
Matt. 2:11. "And worshipped him."

General Grant National Park, Calif., Dec. 25 (AP).—Some 5,000 years ago—about 30 centuries before Christ was born—a tiny Sequoia tree took root in what is now General Grant National Park.

Today the Sequoia, one of the earth's oldest living things, served again as "the Nation's Christmas Tree."

Several score persons made the annual pilgrimage to the tree, where services were held.

The forest giant, reaching 267 feet into the sky and 33 feet in diameter, is reputed to be the second largest tree in the world.—*Associated Press*,



Napoleon Can't Help Us

Psa. 121:2. "My help cometh from the Lord."

An earnest Christian Woman said to H. V. Givler: "I am a busy housekeeper and six days of work for my family make me very ready for the church service on Sunday, and my heart cries out for the living God, but recently our pastor has told us more about Napoleon than about the Saviour, and Napoleon is dead, and he can't help me, so I come away discouraged."—*Christian Advocate*.



Some Things the Blind See

Job 29:15. "Eyes to the blind."

There are richer notes that only life, much life under God and with God, can evoke.

When Handel went blind he wrote *Samson*—wrote the song "Total Eclipse." Beard was the great tenor singer of the day who was to sing this song. Handel sent for him. "Mr. Beard, I cannot sing it as it should be sung; but I can tell you how it ought to be sung." And then he sang it, with what pathos need not be said. Beard stood listening; and when it was finished, said with tears in his eyes, "But Mr. Handel I can never sing it like that."

One needs to be blind to see some things, and to understand some things. One needs to have some things taken away, and some things given, before certain truths of God can become veritably ours.—*The Rev. A. E. Whitham in "Qualifying for Truth" (The Methodist Recorder, London)*.



Christmas Greetings

Acts 23:26. "Sendeth greeting."

The first known Christmas Card, made for general distribution, is now in the British Museum, in the department of prints and drawings. The original plate for this card was drawn and etched by W. M. Egley, a lad of sixteen, in 1842.

This first card showed several scenes suggestive of the holiday season. There is a Christmas party, skating, carol singers, distribution of soup, a Punch and Judy show and two figures dancing the Roger de Coverley. Also, it carries a greeting

as follows: "A Merry Christmas & A Happy New Year to You," with space for the sender's name.



Greeting Cards in the United States

The first manufacture of Christmas Cards in this country seems to have been undertaken in Roxbury, Massachusetts, by one Louis Prang, a German printer, who was exiled from his own country after the unsuccessful German Revolution in 1848, and who, in 1874, manufactured Christmas Cards, which he shipped to England, for sale there. The following year he undertook their sale in America—and this was the beginning of the Christmas card manufacture in the United States. It was not, however, until about 1906 that the use of greetings cards began to develop as an important element in American life.

The actual use of cards, though spread over the country as a whole, finds its greatest concentration in the territory included within a 50-mile radius of New York City.—*Octavia Goodbar in Current History, December, 1937*.



Perils of a Missionary

11 Cor. 11:26. "In perils."

A Chinese missionary went out into the hills the other day, and was almost killed as a spy. He passed the airfield at the time the Japanese planes came over. He happened to be carrying a little bundle wrapped in white cloth on his shoulder. When the planes went away, soldiers seized him and accused him of signaling with the cloth.

They tore open the package and found a box of matches. That made it look worse. Then they found a flashlight and that presumably proved he was a spy. They beat him rather badly. He kept saying that he was a missionary and finally pulled out a little pocket Bible written in Chinese. They let him go.—*"War Correspondent" by Jack Belden. United Press, March, 1938*.



When Winter Comes

Gen. 8:22. "And summer and winter . . . shall not fail."

Why are not trees and shrubs—in short, all plants—frozen to death in winter? Once it was thought that the killing of plant tissue by cold was the result of ice forming in the tiny cells and bursting their walls. But microscopic studies showed that ice forms between, not inside, the cells. The cold causes water to leave them; this destroys the tissue.

In winter a tree consists of roots, trunk, branches and the buds from which will come the next seasons's leaves and flowers. All these parts are comparatively dry. Still they do contain a certain amount of sap, and since they have no internal source of heat the sap is chilled through in wintry weather. It contains certain dissolved substances that lower its freezing point and also tend to check its passage through the cell walls.

Instead of harming the trees the cold of winter,

unless unusually severe, prepares them for healthy growth the following spring. It has been found that our perennial plants require a period of deep sleep before they put forth new leaves and blossoms.—*The Mentor*.



Christmas on the Farm

Gen. 12:3. "In thee shall all families of the earth be blessed."

There is something magical about Christmas in an old family farmhouse where Grandfather hung up his home-knitted stocking by the fireplace in his childhood. Where Great-grandma, moving stealthily in the dim light of her hand-made candle, arranged her loving gifts of red mittens, gay striped stockings, sugared doughnuts, raisins and frosted cookies. There's something about it, very tangible but not easily expressed.

* * * * *

Christmas is apt to take on so personal an aspect in the country. We help decorate the church for the Sunday school exercises. We loan dishes and assistance for the party at the school-house and pose as interested audience for the program which we already know through many painstaking rehearsals. How the children's animated faces carry us back to the Christmas-trees of our childhood with their ropes of popcorn, shining red apples and golden oranges, the pink net stockings filled with candy and nuts and those gay candy sticks with a red rose going miraculously down through its entire center!

* * * * *

Burden? Just one such blessed memory repays us for all the effort we put into Christmas.—*Georgia Lott Selter, The Old Watrous Farm, Three Mile Bay, in the Watertown Times.*



The Midnight Quest

Luke 2:15. "Let us now go even unto Bethlehem, and see this thing which is come to pass."

If you were ever at a loss to find a friend's home in an unlighted Oriental city, you would understand the difficulty of these Bethlehem shepherds in seeking the birthplace of the Child.

Neither art nor literature has dealt adequately with this quest of the shepherds, as, excited and expectant, they ranged through the dark and narrow streets of the town, looking for a Babe of whose coming the gossip of housewives had given them no intimation. Above glittered the stars, which so lately had been outshone by the Shekinah Glory. About them the village slept, with no sound but the occasional barking of a street dog.

Nevertheless, they found the Babe, the world's greatest discovery in spite of all obstacles, may we, too, like them find the Child who is the source and center of Christmas tidings.—*W. T. Ellis.*



Christmas with the Poets

Psa. 67:4. "Be glad and sing for joy."

1—For Christmas Eve.



O happy if the mystic star
Once more hangs sparkling in your sky;
If childhood be not yet too far
To light the imaginative eye;
And, hugging your poor gifts through shame
of them,
You find your wandering way to Bethlehem!

Ah, happier still if through the year
You keep the mystery then revealed,
The love-birth and the holy cheer
Of life redeemed and discord healed.
Then shall your heart be Bethlehem always,
And every day you live be Christmas Day.
—*P. J. Fisher, in The British Weekly.*



2—All the Little, Struggling Churches.

All the little, struggling churches
Are so brave on Christmas night—
All the windows wreathed with hemlock,
Tied with bows so gay and bright.
Christmas trees are standing proudly,
Dazzling with their tinsel balls,
Holding out delicious off'rings,
Sweets and fruits and toys and dolls.

And the children, eager-hearted,
Eyes alight and cheeks aflame,
Tell the story of the shepherds
On the night the Christ Child came,
And the lovely Star that led them
To the stable where He lay,
And the gifts the Wise Men brought Him
From their treasures far away.

In the choir tired women
Hold their books in hands toil-worn,
But their eyes show love and gladness
When they sing that Christ is born.
And their menfolk sing beside them
Happy tidings of good will,
While their hearts are warmed and brightened
By the age-old Christmas thrill.

All the little, struggling churches,
Planning, working, day and night—
Scripping, saving, for the presents
So each child-heart may be light—
Decking out the church with beauty,
Making wreaths and cutting trees—
Teaching Christmas song and story—
God be praised for such as these.

—*Zion's Herald.*



AHA!

Tenant: "Those people over my head are very trying. They were jumping about and banging on the floor till after midnight last Monday."
Landlord: "Did they wake you up?"
Tenant: "No; I hadn't gone to bed."
Landlord: "Working late, I suppose?"
Tenant: "Yes, I was practicing on my saxophone."—*Tid-Bits.*

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Christmas Vindication

1 Cor. 3:14. "It takes spiritual insight to see its true value."

"What developments do you think are coming during the next fifty years?" inquired Babson of Steinmetz. The Little Giant after careful thought replied: "The inventions of the past have given us every luxury. We are living in an age of every external comfort. A most interesting age. Yet we are not happy. We are no more satisfied than we were fifty years ago. What is coming next? I believe that in fifty years from now man will be seeking *spiritual things* as eagerly and persistently as he is now seeking the material. He is already beginning to realize that *things* do not meet human need, *things* do not satisfy the heart, do not feed the soul. The *spiritual outlook* is to be the next step forward." Christmas is ever a reminder of the re-birth of the soul. "Roll on! Thou deep and dark blue ocean" of man's immortal spirit. Roll on!

Christmas Cheer

Luke 2:10. "I bring you good news of a great joy."

How some react to losses, failures and disappointments: 1. Some give up all faith and hope; 2. Some become cynical, irritable and unapproachable; 3. Some "grin and bear," but only stoically; 4. Some seek refuge in the many "popular" and much-advertised "soul-lifters"; 5. Some seek inner adjustment to withstand the shock of sudden external change; 6. Some rededicate themselves anew through many well-established and well-authenticated churches—the product of the ages; 7. Still, some will allow themselves to lament, that, though they "go to Church"—they "get nothing" of consequential value. Are you sure that it is the church or a doctor that you most need. An average church is the greatest healing-station and soul clinic that exists today. If one will expose himself to churchgoing, even though occasionally, he may *catch* religion someday.

Christmas Teetotalism

Rom. 14:13. "Resolve not to put any hindrance in your brother's way."

Many homes will be quite content with a simple "Merry Christmas," providing, that it is a "dry" Christmas. An average of \$427 per family was spent on liquor in the U. S. A. last year; The old saloon was bad enough as a social rendezvous for the red-nose gentry, but it could not compare to the modern gilded drinking palace for women today. When questionable practice is clothed with a garb of social "respectability"—its influence is more deadly and subtle. You can't change the character of a pig by placing ribbons around his neck! For every college girl today,

there are multitudes of barmaids. When a large life-insurance company increases its rejections to men under 30 years as much as 183 per cent on the grounds of excessive drinking—then the liquor drinker is "on the spot"; When *forty-two per cent* of the patrons of cocktail bars and beer places are *women* then society is dealing with new social phenomena. To be sure, "Homes For Alcoholic Cures" are on the increase. It will require more than the present 4000 road signs to depict the danger of "drunk driving." The election-pledge with its "repeal" DID NOT bring in any promised "liquor reform." Don't let the "wet" try to smoke you out.

Christmas Unfinished Tasks

Jno. 1:23. "Straighten the Lord's way . . ."

Why not a Christian "*Fourteen Points*" this Christmas? Why not Christianize and Americanize alien groups and their cultures: Strengthen basic institutions as home, school, church and state; Prevent a recurrence of World War disillusionment with its aftermath of depression; Overcome the law of diminishing returns and receipts in Church and Sunday School work; Root out pseudo-psychologies, pseudo-religions and pseudo-sociologies; Check the "Gimme" Utopias; Heal the present estrangement of religion and business; Develop religious LEADERSHIP in the home; Stem the tide of youth's indecision and non-committal to religion; Reduce superfluous in religion to a common denominator basis of "love to God and love to neighbor"; Rehabilitate victims of pathological obsession, self-sufficiency and "prosperity" pride; Supplant the social "Go-getter" with the religious "GO-GIVER"; Define the mission and objectives of the Church for today; HOW to integrate and harmonize *religious supernaturalism* with *philosophical idealism, ethical morality and scientific naturalism and realism*.

Christmas Lavishness

Matt. 7:11. "How much more will your Father in heaven give."

This is the season of lavishness and gifts to our friends. We enjoy thinking of God, not as a shrewd ancient sage, but more like the young poet, artist, sculptor, designer and musician—He of generous impulse and action. This *lavish God* is a *sharing God*. He enjoys and shares with us His creation of the lilies of the fields, the color of the rose, the smile of the babe and the ripple of children's laughter. All of these bespeak God's profuseness and lavishness. And this lavishness suggests sharing and sharing connotes happiness. God's *lavishness* and *joy* is well depicted in the Parables of the Lost Sheep, Lost Coin and Lost Son and Good Samaritan. In the Feeding of the Five Thousand, the loaves and fishes of life multiplied as they were shared with others. Let us sound anew this matchless Christmas event by proclaiming that God bubbles over with un-

restrained and creative joy—the redemption of His children. If Christ had not been born, how could His love and joy be re-born in us?

Christmas Affirmation

Matt. 3:17. "This is my Son, My Beloved; my Chosen."

Christmas is an excellent season to state anew the grounds for belief concerning the DIVINITY and DEITY of our Lord. Even familiar truth must be constantly restated. Don't be so sure that "proof-texts do not prove anything." Consider evidence for both the case of textual and historical method: 1. Testimony of God the Father (Cf. *Matt. 3:17; Mk. 9:6*); 2. Mary recognized Christ's Divinity (*Lk. 2:51*); 3. The titles of Deity as bestowed by disciples (*Jno. 1:7; 20:28; Rom. 9:5; Titus 2:13; Heb. 1:8*). LORD, the Septuagint equivalent for JEHOVAH; *Mk. 1:3* (Cf. *Isa. 40:3; Rom. 10:13; Heb. 1:10* Cf. *Psa. 102:25*), SON OF GOD (*Matt. 16:16; Luke 1:32, 35; Jno. 5:18; Acts 9:20*). 4. Testimony of strangers and even its enemies (*Matt. 27:54; Mk. 1:24, ver. 7; Luke 4:41; Jno. 1:49*). With over 200 different hints and attestations of Christ's Divinity—the critic has a great task before him. Christ's original knowledge of God; His power to work miracles; His sinlessness; His transfiguration; His sufferings and sacrifice; His resurrection and ascension; His mediation and forgiveness all stamp Him as Divine to a believer!

Christmas Serenity

Matt. 1:23. "God with us."

A common malady today is "*Time Consciousness*." How often we hear it said, "Yes, I ought to go to church, much more than I do, but you know how it is—none of us have time for anything these days." Still there are twenty-four hours in every day and night. It is not that we have so little time, but so much time that is disintegrated and unorganized for the things timeless. The problem of hearing the "still, small voice" by many has been solved with the substitution of the *loud speaker*. So restless and frenzied have we become that even a marriage ceremony is often prefaced with a hurried request, "make it snappy, parson!" Covet a state of imperturbability this Christmas. Make a real present to yourself. You'll have to live with yourself for some time yet. The "peace on earth" is not a peace of acquiescence nor of indifference, nor the peace of death and the grave. Lay hold of your birthright in God.

Christmas Landmarks

"After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and per-

petuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."—*New England's First Fruits* (1643).

Thanksgiving Warmth

Jno. 5:35. "He was a burning and shining light."

Luke 24:32. "Did not our hearts burn within us?"

Jack Frost was approaching with his usual unceremonious and uninvited visit, so we determined to install a modern heating-plant. Among the scores of advertised—gas, oil, coal and even hot-air contraptions—which shall it be? Finally, our eyes focussed on a newspaper headline: "CHURCH INSTALLS STONEBURNER." This must be a new kind—we exclaimed. Let us read on: "Church installs the Reverend Stoneburner as Assistant Pastor"—the notice read. Well, the Reverend is an able and consecrated distributor of "light, heat and power" all right. We congratulate both church and pastor in adding another able and consecrated worker to its already splendidly-equipped spiritual heating-plant. When the two disciples walked with Jesus on the road to Emmaus, their "hearts burned within them." The Greek word (*kaio*) may be translated "to set fire to—to light-to burn." Jesus melts "stony hearts."

Satan's Finis

Ezek. 28:15. "Thou wast perfect . . . until iniquity was found in thee."

II Cor. 2:11. "We are not ignorant of his devices."

The Bible assumes the personality, power and existence of Satan. Here Satan is no grotesque myth as depicted on stage and in fiction. He once had unlimited authority over the earth, but when God passed this authority over to Adam, then Satan became jealous and bested Adam thru the Temptation. God then declared that there would be enmity between the seed of the woman and Satan . . . Some scholars state that Satan has certain delegated powers from God, which God has not rescinded. The Last Adam will remove Satan as the ruler of this present world of confusion. *Ezek. 28* and *Rev. 19* and *20* depict his finis. There are many ingenious literal and allegorical interpretations of his Satanic Majesty. Whether apocryphal or apocalyptic—we should know them all. A well-annotated work entitled "Satan" by L. S. Chafer (*S. S. Times*, 1922) is thought-provoking whether you agree with the thesis and argument or not.



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10.84	14.68	7.63	3.89	23	12.87	16.71	8.69	4.43
11.07	15.07	7.84	3.99	24	13.16	17.16	8.92	4.55
11.32	15.47	8.04	4.10	25	13.47	17.62	9.16	4.67
11.58	15.90	8.27	4.21	26	13.78	18.10	9.41	4.80
11.86	16.36	8.51	4.34	27	14.13	18.63	9.69	4.94
12.15	16.84	8.76	4.46	28	14.48	19.17	9.97	5.08
12.45	17.35	9.02	4.60	29	14.85	19.75	10.27	5.23
12.78	17.89	9.30	4.74	30	15.24	20.35	10.58	5.39
13.13	18.46	9.60	4.89	31	15.66	20.99	10.91	5.56
13.50	19.07	9.92	5.05	32	16.11	21.68	11.27	5.75
13.89	19.71	10.25	5.22	33	16.59	22.41	11.65	5.94
14.31	20.39	10.60	5.40	34	17.09	23.17	12.05	6.14
14.75	21.11	10.98	5.59	35	17.61	23.97	12.46	6.35
15.22	21.88	11.38	5.80	36	18.18	24.84	12.92	6.58
15.72	22.69	11.80	6.01	37	18.78	25.75	13.39	6.82
16.25	23.55	12.25	6.24	38	19.43	26.73	13.90	7.08
16.81	24.46	12.72	6.48	39	20.11	27.76	14.44	7.36
17.41	25.43	13.22	6.74	40	20.83	28.85	15.00	7.65
18.03	26.45	13.75	7.01	41	21.57	29.99	15.59	7.95
18.69	27.53	14.32	7.30	42	22.36	31.20	16.22	8.27
19.39	28.79	14.97	7.63	43	23.11	32.51	16.91	8.62
20.13	30.13	15.67	7.98	44	24.10	34.10	17.73	9.04
20.91	31.54	16.40	8.36	45	25.04	35.67	18.55	9.45
21.73	33.03	17.18	8.75	46	26.03	37.33	19.41	9.89
22.59	34.63	18.01	9.18	47	27.06	39.10	20.33	10.36
23.51	36.31	18.88	9.62	48	28.18	40.98	21.31	10.86
24.47	38.09	19.81	10.09	49	29.34	42.96	22.34	11.38
25.48	39.99	20.79	10.60	50	30.55	45.06	23.43	11.94
26.54	42.00	21.84	11.13	51	31.84	47.30	24.60	12.53
27.66	44.14	22.95	11.70	52	33.20	49.68	25.83	13.17
28.83	46.41	24.13	12.30	53	34.62	52.20	27.14	13.83
30.07	48.82	25.39	12.94	54	36.13	54.88	28.54	14.54
31.36	51.38	26.72	13.62	55	37.72	57.74	30.02	15.30

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DRAMATIZE RELIGIOUS TRUTH

CARLOS G. FULLER

THE stage and screen hold such a lure for people that the question naturally arose in the mind, "How can the church capture some of their appeal for the expression of religious truth?" And the answer which came seemed to say, "Make a more effective use of dramatics."

We had made use of dramatics in the customary way of having a pageant at Christmas, and occasionally at other times. But while this was good, it was not enough. There was much more to dramatics than the pageant.

So one evening the minister expressed the desire to find a small group willing to meet with him to try to write a brief play dealing with a simple religious message. Two or three young married couples responded. And at a weekly meeting in the minister's home ideas began to come forth.

It was genuine fun. The fellowship was delightful. Pleasant laughter and high spirits prevailed. Complete freedom of expression was as natural as breathing.

One member of the group recorded the ideas that were tossed into the circle, where each thought had to prove its worth before the frank criticism of the whole group or fall by the wayside. Humor mingled naturally with more serious thoughts, as the sketch began to take form. In the course of a few weeks the dialogue was nearly complete. It dealt with the perplexed efforts a non-church going mother and father made to answer a question their ten year old son asked after being taken to Sunday School for the first time by a neighbor's boy. The question their son asked was, "What is religion?"

The sketch came to a climax, when the full meaning of the boy's problem dawned upon the parents and their resolve was voiced in these words, "We'll live the answer to his question." It seemed natural, therefore, to name the sketch, "Their Son's Question."

Some time later the parts were learned and a dramatic presentation made of it at an evening service. Taking the place of the sermon, the message it contained made a genuine impression upon those who came. Even some months later, people recalled it with lively interest.

The response in attendance and interest suggested something further. So the minister invited a half dozen young men and young women to his home to work out another simple play. The Bible story of The Prodigal Son was chosen, and placed in a modern setting.

It began in 1929, in the home of a wealthy farmer in a mid-western state. One of the two sons disliked the farm and wanted his father to give him money to go to New York where he could really live and make his fortune. Eventually the father yielded and bade him goodbye, while the

older son remained at the work on the farm which he liked.

Reaching New York with plenty of money in a boom period, the younger son did well for a time. A good job and stock speculation carried him on the crest of the wave. But by 1932, he was penniless and desolate, money gone and deserted by friends. Miles of walking the streets brought no work. The breadline became a familiar companion.

In the end, he returned to the family he had half-forgotten and often ignored, in the better days, to receive the welcome in his home which Jesus had said was the Father's welcome to all who returned to Him.

The Bible story so aptly fits the self-seeking ways and troubled experiences of the rise and fall of the past few years of the nation's life.

Having cooperated in writing this brief play, which was called, "The Modern Prodigal Son," these young people learned the parts and staged it, as the religious message at an evening service. The larger number of people who came were deeply impressed. Both the players and the audience caught a new vision of the meaning for modern life, of this particular Bible story. The past and the present met together in their minds.

Now something had been started which deserved to continue. Therefore, following a search for other suitable short plays which were available, a religious play was given one Sunday evening a month. To widen the interest different groups were asked to take the parts each time.

Later, with some six months experience in hand, it was natural to organize the Featherbed Lane Thespians Society for all interested in the promotion of dramatics in the church. Within the society, four separate dramatic clubs were organized, each with its own coach. One group included boys and girls fourteen, fifteen, and sixteen years of age. The second group held the seventeen, eighteen, nineteen, and twenty year olds. The third group was for all over twenty-one, with no upper age limit. A fourth group was composed of those who showed the largest ability in dramatic expression. This club was named the Featherbed Lane Players, and will seek to develop as a Little Theater group.

A plan was laid out for eight religious and eight secular plays to be given by the four groups during the course of the succeeding year.

It is desired to stimulate the writing of further simple plays, religious or secular, by individuals or groups, as a part of the year's program. Beyond this, the effort will be made to seek as good plays as possible for the different groups.

This experiment seemed as fruitful of real values for all concerned, as any of the various experiments which have been tried in this church.

The interest in the enterprise throughout the church, is keen. The plans for the future appear alive with promise. It is felt decidedly worthwhile to attempt to dramatize religious truth.

—1350 University Ave., N.Y.C.

Church History in Motion Pictures

"The Call of the Cross" 16mm. sound film depicting the early history of the Lutheran Missouri Synod has been released by the Publicity Department of that church. The premiere showing was held last month in connection with the Centennial convention of the Lutheran Synod in St. Louis, Mo. and was enthusiastically acclaimed by an audience of 2,500 who witnessed it.

Produced by the Lutheran Missouri Synod to acquaint the members with the emigration of German Christians from their native Saxony which led to the founding of the church body in America, the film dramatically depicts the persecution which devout Christians suffered and how they were led to seek America, the land of religious freedom. The touching story of the emigration, the farewell to homes and friends, the courage and determination of the group of 700

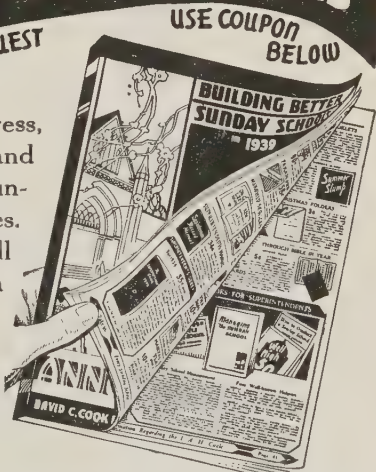
emigrants is graphically shown in the film. The movement is followed over the ocean, to the port of New Orleans, thence up to the Mississippi and then to Perry County, Missouri, the chosen site for the colonists. The hardships which these pioneers suffered as sickness and poverty and spiritual troubles ravaged their colony, and their ultimate victory over many obstacles forms an impressive part of the picture, which should stimulate all who witness the production.

The film was produced under the direction of Rev. H. Bielenberg, of Oil City, Pa. Most of the scenes were taken in St. Louis and vicinity, and many descendants of the original immigrants took part in the film. The filming was done by Business Films, Inc., and Hardcastle Films of St. Louis as Associate Producers. There are 1800 feet of 16mm. film in the production which takes about an hour to show.

Distribution of the film will be made by twelve sound units throughout the United States and Canada. Showings will be in the Lutheran Churches during the balance of 1938 and during the entire Centennial year of 1939. The film may be made available for general use after that.

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THE BASIC VALUE OF THE BIBLE

HARRY W. STAYER

THE Bible has many values. It has an historical value and to those interested in such history that is a value of some considerable worth. It has an educational value and religious education, based on the Bible, is one of the crying needs of our church program. It has a devotional value and countless are the numbers of people who have found their richest and happiest experience with the Bible at that point. It has a healing value, too much overlooked and undervalued by the average minister and church but capitalized by all the curative cults and utilized by all the practitioners of faith healing and, beyond these, recognized by modern psychiatrists like Dr. Henry C. Link as a means of providing that "conviction and power" which is "the final solution to the individual's conquest of himself, his environment and his fears." So has the Bible an inspirational value, a moral and spiritual value and others too many to enumerate. All these indicate what we may call the practical value of the Bible. That "practical" value is the Basic Value of the Bible.

It makes little difference where we turn, the situation is always the same. Each man confronted with some dilemma, if he uses the Bible at all, uses it to such purpose as best serves his end. He seeks from the Bible the practical solution of his practical problem. If he be in distress he seeks deliverance. If he sorrows, he seeks consolation and comfort which the world cannot give. If he is anxious, he seeks the great affirmations which steady the soul in the storm. If he stands in a shaken time, he seeks to triumph through those things which cannot be shaken. The basic value of the Bible, for the average experience is always its practical value. If the Book lives in a human life, in any vital sense, it lives because of what it does for a man in the midst of his human days.

Such an age as ours needs such a Book as the

Bible. It is the Book of Life and it is the Book for life. And how is that need emphasized when we reckon with such facts as Dr. William S. Sadler reveals in his book, "The Mind at Mischief." And what are those "facts"? Says Dr. Sadler, "Most persons have been struggling blindly to adjust themselves to life, to understand and to learn how to manage life and themselves." How have these people been succeeding? Dr. Sadler answers: "In our ignorance, weakness, blindness, helplessness or misfortune and driven on by urgent wishes, anxieties and fears—panic stricken like a man grasping at a straw—we seize upon harmful, false or foolish ways out of our difficulties; upon methods that cause us to flee from reality and do not help us to solve our life's problems or even to meet them intelligently, squarely or manfully."

Is not that the tragedy of human life for a multitude today, that we are trying to run away from life at a time when it was never more imperative to stand up to life with clear heads, stalwart hearts, unfogged souls and the will to win? Is not this the indictment against many that they "lack essential insight into themselves?" Does not our folly lie in this that we are resorting to every sort of escape mechanism, which in the final reckoning offers no escape at all and are denying to ourselves the very means which can give a real deliverance? And is not this our sin that the Bible with all its values for the everyday life goes unread, ignored and unused.

It is time we got God's Word out of the mothballs, that we recognized its basic value and that we applied it so as to get some hope into human hearts, some sense into human heads, some sunshine into human souls and some transfiguring and transforming love into human life. That's what the Bible is for. It needs to be preached in all its inherent authority and lived in all its glorious assurance and redemptive purpose.



KEEP CHRIST IN CHRISTMAS

Joseph Clark, D.D.

The birthday of Our Lord draws near;
The "Day-of-Days" of all the year;
A day of hope and joy and cheer.
Keep Jesus Christ in Christmas!

Let not old Santa crowd Him out,
With whiskers gray and body stout.
He helps the world forget about
The loving Christ at Christmas.

The day is Christ's by right divine,
A day no myth should undermine,
A day when thoughts and deeds sublime
Should keep the Christ in Christmas.

When every message, every gift,
Should in some joyous way uplift
One's every thought, and make them drift
To Bethlehem at Christmas.

Beyond all else this day should be
A day of holiest memory,
When all the world should joyfully
See Christ, its Lord, in Christmas.

Give other things a minor place,
But tell to man in every race
The story, on this day of grace,
Of Christ, his Lord, on Christmas.

Books for Christmas

THE REDISCOVERY OF MAN

By Henry C. Link

An outstanding personal guide to happy modern living. This is not only a book about personality in the narrow sense of the word, but about personality as the key to the many larger problems which are troubling people today. "Shows the importance of personality at the heart of Christianity . . . Sound . . . brilliant . . . A piece of tonic reading."—*The New York Times*. \$1.75

THE BOND OF HONOUR

By Burton Scott Easton
and Howard Chandler Robbins

A marriage handbook answering many perplexing problems of the young couple about to be married. Explains the full significance of the marriage ceremony, gives three services in full and a marriage certificate. Indispensable for the minister and every bride and groom. \$1.50

THE GRAPHIC BIBLE

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The World Needs Prayers

Station "WGAR," Cleveland, plans to close each day's broadcast with prayer, according to Elmore Bacon, News reporter.

Catholic, Protestant and Jewish religious leaders in Cleveland will do the praying. By transcription.

Not that WGAR needs the solace of prayer any more than any other radio station. Or any less. But Manager John Patt, in determining upon a distinctive ending for the day's etherings, says he feels the world needs prayer, even if it is at 1 o'clock in the morning. And so the world—that part of it at least, that WGAR covers, gets prayers, starting at 1 a. m. November 7. And every morning at that time thereafter.

Each week clergymen of the different faiths will call at WGAR studios and make prayer transcriptions. Wayne Mack, who signs off the station each night, will identify the clergyman before airing each particular transcription.



Auburn Seminary Will Close Doors

Auburn Theological Seminary, an institution which for 120 years has prepared men for the ministry in the Presbyterian Church, will close its doors at the conclusion of the academic years next May.

Financial difficulties are the explanation of the hard but necessary resolution taken last week by directors of the institution. An abortive effort was made two years ago to raise \$500,000 to move the seminary to the campus of the Colgate-Rochester Divinity School, and this failure, combined with the fact that the school has found it increasingly hard in recent years to attract reasonable numbers of properly qualified students, has made immediate discontinuance imperative.

Negotiations will be opened with Union Theological Seminary of New York City looking to a relationship, it was announced by the directors.

Many of Auburn's graduates have achieved high places in the Christian ministry as pastors, teachers and missionaries. Several leading Presbyterian ministers of Cleveland have been included on the list, and Cleveland churches have benefited by the frequent occasions on which members of the Auburn faculty have been guest preachers here. The passing of the school will leave a great gap in the ranks of Protestant theological seminaries.—*Walter W. Rankin, Daily News.*

Church Needs Tribulation

"Methodist Bishop says Church needs Breakup and New Start," is a blackface-type Associated Press headline from Atlantic City.

The article says:—"The world would be better off," says Bishop Charles Wesley Flint of Atlanta, "if a hurricane or earthquake could destroy all our churches once a century."

"It would be a good thing to break up all the organizations in the local church—with the possible exception of the Ladies Aid—and start from scratch," he told the Methodist Episcopal Board of Bishops last night.

"Religious denominations, political parties and governments all get hardening of the arteries. A great idea strikes a man and he gathers a group about him. They organize an institution," he explained.

"For a while, the idea becomes a great cause to which men dedicate their lives. Then the people work the organization for the sake of the idea. In the next stage they work the organization for the sake of the organization. And, in the last stages of degeneration, the organization works the people for its own sake."

The board reported that during the past year the church had gained 181,297 new members, an increase of a little less than one per cent.



RALLYING HYMN FOR THE CHURCH

Alexander Louis Fraser

Lord, Thy power knows no declining,
Thus, Thy many works declare;
Sun, moon, stars still keep their shining,
There is order everywhere.
There are sacraments that tell us
With Thy help we can prevail;
But alone, though e'er so zealous,
We are weak and sure to fail.

Human need is all about us—
Loads to lift, and tears to dry;
Evil forces seem to flout us,
And our ranks stand helpless by.
Lord, to us the world is calling—
Bidding us to right its wrong;
For around it now are falling
Citadels it trusted long.

Holy Spirit, so inspire us,
That our hearts may flame anew,
That each one may be desirous
Something now worthwhile to do.
From our lethargy awake us,
Link us to a great crusade;
In Thy service do Thou make us
Happy, strong and unafraid.

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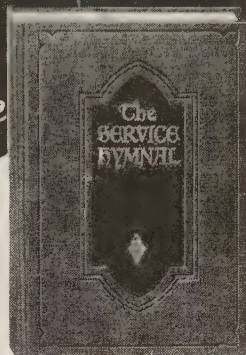
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Left, the impressive WICKS installation in P. E. Church of the Redeemer, Pittsburgh, Pennsylvania.

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BOOK REVIEWS

I. J. SWANSON

THE UNIVERSAL CHURCH AND THE WORLD OF NATIONS

Willett, Clark, 315 pp. \$2.00.

The Demoniac Influence of National Sovereignty, by the Marquess of Lothian; The Ethical Presuppositions of a World Order by Sir Alfred Zimmern; The Material Foundations of an International Order, by O. H. von der Gablentz; Some Observations Upon the Christian Understanding of International Law, by Max Huber; The Problem of Peace in a Dynamic World, by John Foster Dulles. The Tragedy of War and the Hope of Peace, by V. A. Demant; The Church of Christ and the International Order, by Wilhelm Menn; War and Christian Peacemaking, by Otto Piper; and the Religious Basis of Pacifism, by Charles E. Raven.

The Marquess of Lothian raises the question, Is nationality a beneficent or a demoniac force, or one whose character depends on the group which experiences it? Are nationality and the culture associated with it evidence of the richness of the Creative Mind, and therefore good? Or are they the source of friction, of pride, egotism and war?

Certainly national sovereignty is almost universally accepted as the basis of the present world order; and it is undeniable that that order inevitably leads to war. What, then, should be the church's stand? Should she forbid her members to bear arms, or should—and can she—distinguish between just and unjust wars. The men who here answer these questions are theologians and Christian laymen who have had first-hand experience of international politics and economics.

In this volume, as in the other official Oxford Conference books, we have the ablest and keenest Protestant thought of to-day. Every minister should read critically these books. If he should differ from them, he will be able, at least, to tell why he disagrees with such writers. Even if you pinch yourself to buy these books, you will profit greatly intellectually and spiritually.



GREAT SERMONS ON WORLD PEACE

By J. Gilchrist Lawson, Round Table Press, 200 pp. \$2.00.

This volume is peculiarly apt for this day.

Dr. Ernest Fremont Tittle of Evanston, the courageous and spiritually minded preacher titles his address, "Mars or Christ." He regretfully acknowledges that many still worship Mars, the god of war, as shown in a United States Major's statement when he says, "Force is the ultimate sanction in the world." Preparedness is supported. War opposers are maltreated in colleges. War always brutalizes. Christ who leads to self-sacrifice alone can deliver us. World cruelties such as witch burning punishment without trial have been abolished and that of war can be similarly driven out.

Bishop McConnell with his usual lucidity develops the theme "The Churches and the War Problem." Only in the World War were there any noticeable Christians who stood out as conscientious objectors; the church quite generally supported even that war. Ministers

really believed that it was a war to end war. Disappointment at results and the evident degeneration from war has led leading denominations to speak out positively in opposition. Many are pledging themselves to refuse to serve in any war and the movement is growing. The church is recognizing the duty of social expression. Self defense which some say would lead them into war, is hard to interpret. Church appointed chaplains sustained by the government should be abolished. Convictions which will keep many out of any war were never so deep rooted.

The Rev. Edgar DeWitt Jones, D.D., The President of the Federal Council of Churches, captions his address "The Dogs of War," using the scripture in Phil. 3:2, "Beware of the dogs." Bible references to dogs are contemptuous; they are "a scavenger, slinking, treacherous." He regrets being drawn into the World War. He approves Shiloh's phrase "Christ has been made the parasite of Nationalism." Watch the dog of narrow "nationalism." "Beware of the yelping curs of lying propaganda." He recites an incident of his eight year old daughter and 10 year old son demanding a small German flag in his possession which they tore and burned. "Beware of the ruthless bloodhounds of racial antagonism." War extravagance is equally contagious. The destruction of talented folk is criminal.

Dr. Louis L. Mann, distinguished rabbi of Chicago, follows with "The Truth About War." The best way to solve the problem of war is to tell the truth about it. War never shows who is right but who is strong. In the United States, 75c of every dollar given in revenue has been spent for war. "War is a moratorium on morality." In war, science becomes instead of the helper, the destroyer of man. "Religion should everywhere boycott war."

The remarkable woman preacher, Rev. Agnes Maude Royden adds, "Justice the Price of Peace." Great Britain regards war with nothing but horror. Undernourished older men and young people out of work call for another war thinking it will solve their problems. Nations are irritated by injustice and hence will never settle down with peace. Treaty injustices should be rectified. We must sacrifice to restore justice locally and nationally.

Rev. J. Fort Newton, D. D., the pre-eminent preacher, uses the title "Where is Christmas?" How can we connote the plans for destruction with the message of Christmas? Threatening war clouds should not discourage us for men have long been taught to "fight" but are still novices in building peace. While some of us cannot agree that we will take no part in war, yet we should respect those who do. We must search for the cause of the interest which causes war. Two of the 60 nations who signed the peace pact have broken it. Peace cannot be insured until nations like men keep their promises. Only a spiritual rebirth can solve our problems and bring in peace.

The last "address" recorded is by the versatile Editor of the Christian Advocate, Rev. Harold Paul Sloan, D.D. His title is "Let us Have Peace." War is proven out of control when it destroys innocent women and children. The past has seen many peace

(Continued on page 588)

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I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked quite deep enough to find.

I love you for ignoring the possibilities of the fool in me and for laying firm hold of the possibilities of good in me.

I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign. You have done it by just being yourself.

After all, perhaps this is what being a friend means.—*Selected.*

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movements that have failed. To declare that a Christian man can never take part in a war is to speak superficially. It is a monastic attitude of forsaking mankind to preserve an ideal. War recognizes man's imperfect state. Some things are more awful than war. Suppose some coarse group should organize to pillage and destroy, should I sit by in idleness. But we must do everything to destroy war. Admiral Byrd's "No Foreign War" movement has much promise in it. We must have either a League of nations or its equivalent.

The book presents both sides of the "War resisters" attitude and is rich with stimulating truth—Every author has something new to offer; no two cover the same ground. It is worthy a place in every clergyman's library.



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By Martin Niemoller. The autobiography of Hitler's most famous prisoner, with a supplement From Pulpit to Prison by Henry Smith Leiper. Willett, Clark. 223 pp. \$2.00.

Martin Niemoller was removed from his pulpit by the Nazi authorities, and imprisoned. Why? because Niemoller stood fast for faith in Jesus Christ and belief in the historic creeds or confessions of the church rather than in "race, blood and soil." Niemoller is the leader for Christ and the Church, together with a great host. Niemoller is imprisoned because he chooses to obey God rather than the State. Niemoller has become a second Luther. Who is going to win? Niemoller or Hitler? Read this thrilling book and you will decide for yourself!



THE COMFORTER

By W. E. Denham, Revell, 124 pp. \$1.25.

In a series of lectures given in the summer of 1934 at the Southern Baptist Assembly Grounds at Ridgecrest, North Carolina on The Holy Spirit, the pastor of the Euclid Avenue Baptist church of St. Louis sets forth simply and clearly the main teachings of the New Testament concerning the Third Person in the Godhead. While the volume is named, "The Comforter, the author does not emphasize this portion of the Spirit's work more than any other. It is readable, conservative in tone, but with no abruptness of statement that would offend any reader who disagrees. Its reading and study will give a full appreciation of The Holy Spirit, and deepen the consecration of all who take its implications seriously.



PAYING THE CHURCH DEBT

By W. E. Peffley. Evangelical Publishing House. 42 pp. \$.30.

In this little booklet is the story of how a congregation sensed its need of a more adequate plant to house its expanding program, and how it went about it in a spiritual numerical and financial way to meet that need. The need was met, and the narrative is thrilling. While other churches may not follow the plan in detail, the story of its success will hearten any group similarly situated.



FOUNDATION OF HAPPINESS IN MARRIAGE

By Leland Foster Wood. Roger Williams Press, 93 pp. Price not stated. Boxed.

This beautiful little book by the secretary of the

Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America, is intended to be given by ministers to couples presenting themselves for marriage. With it is a marriage certificate. The five chapters have for their themes, Understanding the Marriage Venture, Some Open Secrets of Success, The Sex Relationship in Marriage, Parenthood, and Finding the Spiritual Meaning of Family Life. It is the simplest, clearest, most comprehensive and at the same time the most spiritual treatment I have seen of the themes discussed.



PETER AND HIS LORD

By Clarence E. Macartney. Cokesbury. 247 pp. \$1.75

The sound and solid expository methods of the pastor of the First Presbyterian Church of Pittsburgh are clearly revealed in these twenty-one sermons on the life of Peter. In the heart of a great city in a great church that is filled to capacity twice every Sunday Dr. Macartney preaches the Bible. His sermons are shot through with Scripture practically applied. He uses many telling illustrations from the Bible and contemporary life.—W. T. P.



THE BOND OF HONOUR: A Marriage Handbook.

By Burton Scott Easton and Howard Chandler Robbins. Macmillan. 112 pp. \$1.50.

"This book has come from the laboratory of the classroom." The material is the cream of a series of conferences held with the Senior groups at General Theological Seminary in New York City. Its aim is to provide instruction and information pertinent to preparing the prospective bride and groom for the Marriage Service and the wedded life.

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Adorned with a purple and gold jacket, it is bound in a rough cover of deep blue embossed with title in gold and graced by a magnificent cross, also in gold. The book is altogether lovely and cannot be recommended too highly.—H. W. S.



PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS—1939

By Wilbur M. Smith, D.D., 447 pp. Wilde Co.

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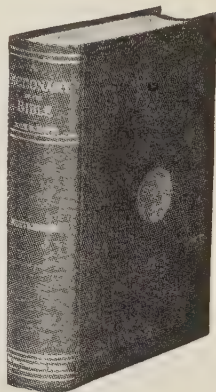
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Two full-page, colored maps adorn the threshold of the book—one a map of The Kingdoms of Israel and Judah and the other a map of Palestine in the Time of Christ. Four full-page, colored pictures accompany each of the four Quarters—"Jesus Preaches from a Boat" by H. Hofmann; "The Good Shepherd" by B. Ploekhorst; "The Holy Family" by B. Ploekhorst; "Christmas Chimes" by E. H. Blashfield. There are many smaller Biblical pictures from photographs and old prints, sketches and descriptive maps.

Those who wish to make a fuller study of the lesson material will find much help in the Bibliography. There is a page listing suitable pictures to be used with each lesson. An alphabetically arranged Index concludes the volume.

While the book is designed primarily for the aid of Sunday School teachers, it is very much worthwhile in any home. Pastors will find both Theme and Outline at hand in the "Subjects" set forth and in the divisions and subdivisions under the "Plan of the Lessons." Sermonic material of high order and in great profusion is here for the Minister who owns this book.—H. W. S.



THE FAITH WE LIVE BY

By Earl L. Douglass. Cokesbury. 190 pp. \$1.50.

This book by Dr. Douglass is a clear, convincing statement of the Apostles' Creed, together with a history of its formulation and an emphasis upon those imperishable truths which are enunciated by the Creed. Dr. Douglass clearly shows the importance of an emphasis today upon these unchanging and universal truths.

He makes clear that the church is in dire need of an emphasis upon these rock-ribbed, eternal things which form the foundation of our faith and give strength and body to it. Here is doctrinal preaching made fascinatingly interesting and vitally alive. Dr. Douglass has done a great piece of work in these twelve chapters.—H. F. B.



THE MAN THAT CHANGED THE WORLD

By Frederick B. Fisher. Cokesbury. 208 pp. \$2.00.

Dr. Fisher brings through this book to his readers surprise, pleasure, shock, satisfaction, and the stimulation of new thought. The reader will lay the book down with a fresh understanding of Jesus and of His tremendous impact upon the world. Dr. Fisher has traveled nine times around the world. His presentation of religious and secular history side by side reads like a drama; and in it all Jesus stands forth as the central character, the ethical fulfillment of the hopes of the world. Every Christian worker should read this

book. He will find stimulation in it. His faith will be strengthened, and his equipment for service will be greatly enlarged. He believes, interestingly enough, that the missionary movement of Christianity has been crippled by the mistake of binding the Jewish Old Testament with the Christian Gospel. This may be a debatable point, and all of his readers will not agree with him here. They cannot escape, however, the dynamic and challenge of the book itself and will lay it down with a new appreciation of the power and drive of the Christian religion as it centers in Jesus Christ.—H. F. B.



RECOVERIES IN RELIGION

By Ralph W. Sockman. Cokesbury. 284 pp. \$2.00.

The minister of Christ Church (Methodist), New York City, has given us another encouraging and uplifting book. The pastor who reads and digests this volume will turn again to his work with new heart and zeal. The chapter titles indicate the trend: "The Recovery of Authority;—of Balance;—of Radiance;—of Power;—of Preaching." The divisions of "The Recovery of preaching" are timely; "From sentimentalism to Realism. From a Professional Salesmanship to a Divine Calling. From Propaganda to Prophecy."—W. T. P.



ENGLAND: BEFORE AND AFTER WESLEY

By J. Wesley Bready. Harpers. 463 pp. \$3.50.

The theme of this English author might be stated in words from the preface: "The democratic and cultural heritage of the modern English-speaking world is much more a spiritual than a political or an economic achievement." He shows us an England in the depths of a political, economic and moral cesspool almost beyond belief, but fully authenticated. He then traces the recovery that began with Wesley's predecessors and flowered in the work of that flaming prophet. The part played by laymen, the class leaders, is worthy of the thoughtful study of all pastors troubled by parish administration. All who seek to know Wesley and his time, and all who seek a way of recovery for our present day should read this book.—W. T. P.



THIS GREAT BUSINESS OF BEING CHRISTIAN

By Edgar DeWitt Jones. Harpers. 113 pp. \$1.25.

Dr. Jones is minister of the Central Woodward Christian Church, Detroit, and a past-president of the Federal Council of Churches of Christ in America. There are five chapters, the first giving the title to the book. All the chapters are helpful and suggestive. However, there seems an unnecessary amount of padding. In "The Grand Adventure of Preaching" there is half a page of titles of volumes on Preaching; almost two pages of one-sentence eulogies of Spurgeon; and five pages (small type) of a sermon by Dr. Jones on "Lindberghs Leaving America." In "The Eternal Quest for God" the page of contents of another book occupies more than a page.—W. T. P.



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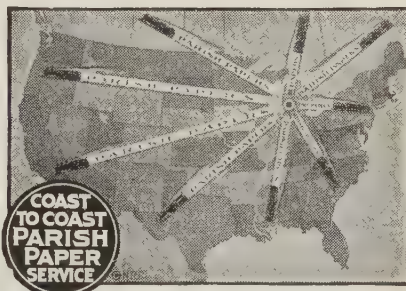
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By Mary C. Odell. Judson Press. 238 pp. \$1.50.

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An Explanation of the Articles of Christian Faith as contained in the Apostles' Creed

By Bernard Heywood, Bishop Of Ely. Longmans. Green Co., 1938. 254 pp. \$2.50.

The Articles are explained, simply and definitely and are especially for the members of the Church of England. "Our Faith" includes Notes and References, and Suggested Questions for Group Discussion, on the Trinity, The Holy Catholic Church, "Sheol, Hades and Hell," and notes on the Doctrine of the Trinity and The Resurrection of the Body.

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THE FAITH OF THE CHURCH

By Charles M. Jacobs, Late President of the Lutheran Theological Seminary of Philadelphia, by United Lutheran Pub. House. 114 pp. \$1.00.

These able and scholarly addresses on The Apostles' Creed were delivered in the chapel of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, during the academic year 1936-1937. They deal with the personal religious values of the Apostles' Creed. They are practical; will appeal to students particularly; and to average Christians as a way of living rather than a creed. "The faith and hope and love it preaches and the demands it makes upon man's moral nature are based upon one single truth,—God is the kind of God whom we have learned to know in Jesus Christ.



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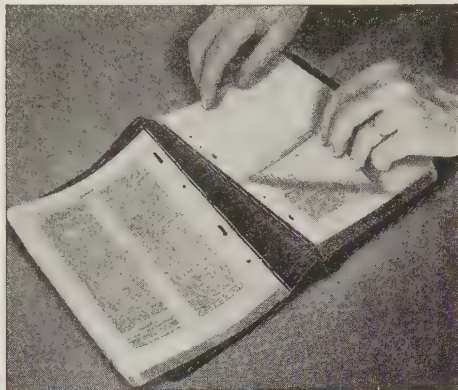
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SINS OF THE SAINTS

By G. D. Rosenthal, M.A., D.D., Vicar of S. Agatha's,
 Birmingham, England. Harpers. 207 pp. \$1.75.

This book is written for the man in the pew, and
 also for the man in the pulpit. The sins discussed
 are not "outbreaking," but those which are common
 to Christian people—besetting sins which keep the
 "saints" from the best which they can attain. To read
 and ponder on one's common failings should build up
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Hymn: "Lead Me Gently Home, Father," (Quartette).

Personal testimonies: "God's Leadership in My Life," let two people speak ten minutes each.

Hymn: "Where He Leads Me I Will Follow."

Bible reading: Christ's statement about the Leadership of God, John 12:48-50.

Hymn: "Anywhere with Jesus."

Benediction.

Recessional: "I'll Go Where You Want Me to Go, Dear Lord."

II. "We Have No Gift," (Plans for the Needy)

Introduction: In I Samuel 9, we find the young man Saul in trouble. He wants the help of the prophet, but, as he expresses it, "We have no gift." He felt that he could not come into the presence of the prophet without a gift. Today let us think of the places in life where we feel that we, too, "have no gift."

Hymn: "Where Cross the Crowded Ways of Life."

First talk: (5 minutes) When we think of God's Christmas gift to the world, the Lord Jesus Christ, we know that "we have no gift" with which to express appreciation. All that we can do cannot be enough to express the love and joy of our hearts because we have a Saviour.

Hymn: (special male trio) "We Three Kings of Orient Are."

Bible reading: "The story of the Shepherds, who had no gifts." Luke 2:8-16.

Prayer: for those who cannot say and do the things they long to say and do in order to express their appreciation to God. A petition that we may use the means of expression open to us.

Hymn: "I Gave My Life for Thee."

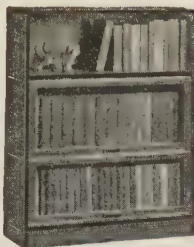
Second talk: The poor today are coming to the season of gift-bringing. Their hearts are full of pain because they have no gifts for God and no gifts for one another. What means of expression are open to them?

Hymn: "Master, No Offering."

Hymn: "Nothing but Love Will Do."

Special prayer: for the poor.

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Third talk: Let us now, before Christmas time comes, help to plan for the Christmas of the needy. Let us not take an impersonal part in it, without knowing personally of need and poverty. Let us take the gifts to them ourselves. Let us make a Christmas truck and get Christmas lists from welfare agencies. Let us go ourselves in the truck and in our own cars, to carry help to them. Let them not come to Christmas day without a gift from us, who, however much we do, can never do enough—we who can never feel that any gift can be worthy of our great Giver of all gifts. Perhaps God is using us in His mercy upon the poor. Let us be used of Him.

Business session when committees are appointed and plans are made for real, personal help for the poor, something that shall get as many people to see and know social conditions, as we can plan to have see them.

Hymn: "For God So Loved the World."

Scripture in concert: John 3:16.

Benediction.

Recessional: "Spirit of God, Descend upon My Heart."

III. Hard Steps To Take For Christ

(A meeting when everyone takes some step forward. If one has not prayed in public, let him begin tonight—as many as you can get. If one has never spoken in public, let him know beforehand, and try to have as many new recruits as possible among the testimonies. If you can secure a soloist who is just beginning, or a new quartette—use the idea. Let some new person who has never before had charge take charge of the prayer-meeting.)

Hymn: "Let Him Have His Way with Thee."

Motto for the meeting: "I press on."

Talk: "Christ took hard steps for us."

1. Becoming the Son of Mary.
2. Becoming subject to temptation.
3. Dying for us.

Hymn: "Have Thine Own Way, Lord."

Prayer: That we may be willing to do the hard things for Christ.

Talk: "Paul took hard steps for Christ."

1. He became hated by his own nation.
2. He suffered many persecutions.
3. He preached in hard places in much danger.
4. He died for Christ.

Hymn: (special music) "Out of Ivory Palaces."

Quiet Questions: To be asked by the leader while all are sitting with bowed heads. Answers are not expected. After the questions, take two minutes for silent prayer.

Hymn: "I Need Thee Every Hour."

Personal testimonies: Limited strictly to one minute each, "What is the hardest step you have ever taken for Christ?" (Perhaps giving up some unworthy friend, or refusing to be influenced to do wrong or giving up some bad habit or harmful "pleasure"—your people will know what to say.) Only—keep the testimonies brief.

Hymn: "The Way of the Cross Leads Home."

Bible Reading: By one who has never read the Bible in public before, Matt. 7:13, 14.

Talk: Very short, simple and earnest, "Sometimes it is hard to take the step of accepting Christ and beginning to work for Him. Will you take that step tonight?" By some Christian who loves direct speech.

Hymn of Invitation: "Just As I Am."

(Opportunity for acceptance of Christ should be given.)

Benediction.

Recessional: "There were Ninety and Nine."

IV. Gift-Bearing

A meeting preceding the bearing of the gifts to the poor.

Hymn: "Once in Royal David's City."

"Away in a Manger."

The spirit of gift-bearing, suggestions by the young and old. Each suggestion should be a talk of two minutes.

1. The spirit of gift-bearing should be a joyful spirit. We should be glad to give.

2. The spirit of gift-bearing should be a humble spirit. "What hast thou that thou didst not receive?"

3. The spirit of gift-bearing should be a helpful spirit. We should truly wish to help those in need, not just to satisfy our consciences or our pastor.

4. The spirit of gift-bearing should be an understanding spirit. Let us try to see life from the view-point of those we are helping. Let us not only give the necessities. Let us give also the things that make for happiness—a chance in life, books, toys, and Christmas-trees.

5. Let us do our gift-bearing in a spirit of self-examination. What if life had been different and we had been the ones to receive the gifts, instead of the ones who give them?

6. Let us give in the spirit of love. "If I give all my goods to feed the poor, and have not love, it profiteth me nothing."

7. Let us give in the spirit of Christ. Let us mention Christ to everyone to whom we give. It is as easy to say "We bring this in Christ's name," as to say, "Here's a basket for you." Let's put a New Testament into every basket.

Hymns: "There's a Song in the Air."

"Silent Night."

"O Come, All Ye Faithful."

Offertory prayer: asking that God accept the gifts we make and use them in the incoming of His kingdom. A prayer for blessing upon those who have given sacrificially, and who distribute willingly. A prayer for the ones who are to receive the gifts, that their poverty may be helped. that work may be found for all workers, that the gifts may prove really helpful to present need, that the spirit of the giving may be pleasing to the one who gives everything to us.

Hymns: "O Little Town of Bethlehem."

"Joy to the World."

Benediction.

Bible Reading: After benediction, Matt.

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25:37-40.

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V. The Things We Leave Undone (End of the Year.)

Hymn: "If I Have Wounded Any Soul Today." (Use as a congregational hymn if possible. If it cannot be used as a congregational hymn, use it as a solo.)

Bible Reading: Romans 12:1.

First talk: "The things we haven't said this year."

1. Kind words left unsaid.

2. The times when we should have stood for the truth, and we have kept silent for popularity's sake.

3. The invitations to church ungiven. The invitations to Christ ungiven. Somebody might have come if we had asked him to come to Christ.

Hymn: "Blest Be the Tie That Binds."

Second talk: "The things we haven't done in our homes."

1. Family prayer—have we been faithful with it?

2. Family discipline—has it been with the right spirit?

3. Private Bible reading and prayer—how much of it have we really done?

Hymn: "Holy, Holy, Holy."

Third talk: "The things we haven't done for the church."

1. Grade yourself on this—twenty percent for each point:

a. Have you been faithful in your attendance at church?

b. Have you tithed? Don't be satisfied with your giving until you bring it up to this standard.

c. Have you brought anyone to church?

d. Have you spoken well of the church among your friends?

e. Have you done anything to make the church "more friendly?"

Hymn: "How Firm a Foundation."

Inspirational Message: The old year is over. God is giving us a new one. Perhaps it will be the last one. Christ may return this year. Let us use the new year for God.

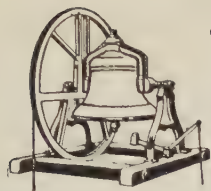
Hymn: "Onward Christian Soldiers."

Benediction.

Recessional: "Give of Your Best to the Master."

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Thanksgiving Democracy

A religious democracy, not unlike a political democracy cannot afford to be hooked-up with any form of political or religious wiring which has direct or remote control with autocratic "boss-ism" or so-called "religious" bureaucracy. We've already paid a tremendous price for the measure of religious freedom—we now enjoy. Only "One is your Master." Christ alone supplies the dynamics for our preaching, even the words. Is He consulted in the formation of our church pro-

grams and the saving of lost souls? Watch out for Fascistic or Dictatorial Control in your religion. It is ever seeking to enter in a thousand forms.

The Shoppers.

Along the crowded street they come and go
Under the holly boughs and cedar wreaths;
Surely some mighty truth has made it so,
And wrought this season when the tired
world breathes
A richer air, and human hearts are moved
Beyond the joys and griefs of every day
To old familiar things, the long beloved
And precious things that living thrusts
away.

No selfish urge has set the hurrying feet
Of Christmas shoppers where the thousands
tread;

Theirs is an errand tremulous and sweet,
Stirred by the song of angels overhead;
And laden arms bear gifts that strangely blur
To spice and gold and frankincense and
myrrh.

—Minnie Hite Moody, in *The New York Times*.

BOOKS—AUTHORS—PUBLISHERS

MARRIAGE AND COMMON SENSE

Dr. George A. Buttrick, noted author and minister of the Madison Avenue Presbyterian Church in New York, has this to say about modern marriage in his Introduction to *THE BOND OF HONOUR* (by Burton Scott Easton and Howard Chandler Robbins, (Macmillan):

"With blindness passing strange we prepare for college or for business, but not for marriage. We stumble into that endeavor: we see no reason to plan. For amateur dramatics we train diligently, but not for a new home—a fact which may indicate why so many marriages are only amateur dramatics. Therein is one of our most fantastic blind-spots. . . .

"Marrying parsons" are almost a public menace, and ought to be a public scandal . . . The minister is accredited by the state to conduct weddings; but he is primarily the servant not of the state but of Christ and the Church. If he conducts a marriage offhand for any suppliant who rings his doorbell, if he fails to say in some clear-cut word, "Your coming to a servant of the Church means that you wish to marry as under the eyes of Christ. Do you mean it?" If he makes no inquiry and offers no guidance, he is not blameless. Some of the chaos which should have been a harmony called "home" must be laid at his door. . . .

In the vexed issue of marriage and divorce there are no tabloid answers . . . But it is fairly safe to locate martial woes in married people rather than in the marriage-institution. . . .

There are signs that sexual unruliness and progressive divorce can only satiate and nauseate, and that self-disgust is not a new name for Life. Nature, in the travail of Infinite Spirit, again takes a hand. She arranges that people cannot long abide a trivial and delicatessen mind concerning marriage. Vows which always leave a door of escape via Reno have no enduring radiance or constraint; they ask no cost and no courage . . . We are deeply drawn only to "straight vows"—"for better for worse . . . till death do us part."

Dr. Hugh Black, whose book, "Christ or Chaos," is one of the new issues of the Fleming H. Revell Company, is at present in Edinburgh, where he is occupying the pulpit of his brother, Dr. James McDougall Black, Moderator of the Church of Scotland. Dr. Black was for many years a professor at the Union Theological Seminary, New York, and has degrees from three American universities. In "Christ or Caesar" he presents a keen, concise analysis of the problems now besetting Europe with such tragic consequences.

* * * * *

Secure in their Welsh retreat, and with many years of service and happiness to look back upon, Dr. and Mrs. G. Campbell Morgan recently celebrated their fiftieth wedding anniversary. Another crowning achievement in Dr. Morgan's life is that he has written more than fifty books, the latest of which, "Peter and the Church," was recently announced by Revell's, who, by the way, have published all his books.

* * * * *

Gleb Botkin recently returned from Germany with the news that Grand Duchess Anastasia, youngest daughter of the late Czar Nicholas II of Russia, is moving in the German and British courts to establish her identity and her claim to a fortune of \$10,000,000, deposited by her father for his family on the eve of the outbreak of the World War. Mr. Botkin tells the story of Anastasia's dramatic escape from the murder cellar in Ekaterinburg in "The Woman Who Rose Again" (Revell's). Mr. Botkin recited some of his own experiences in a recent talk before the Book Corner Club, a cultural institution for women conducted under the auspices of the Brooklyn Eagle.

* * * * *

Tireless worker that he is, and lavish with his private fortune is promoting archeological evidence of the accuracy of Biblical history, Sir Charles Marston, who is shortly to visit America, is resting on his laurels for the time being with "The Bible Comes Alive" (Revell's). The book summarizes new Bible evidence up to date. Discoveries announced since its publication enhance the value of the book.

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